

ACU



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A good fighter does what he has to do, and he is not embarrassed by skepticism.

– *Julius Evola*

We appeared in the midst of chaos, and we live in the midst of chaos — separated into the order community. We do not raise In general any all-national, all-state or soul-saving «values» at all - usually all this is no more than empty chatter.

Human, on the other hand, needs the will to assert one's inner strength, and it is possible to do only in conditions of complete freedom — what our ancestors called volnosti (liberties).

We will also not promise anyone any order: the modern world «order» is when you are taxed taxes on the air, and the cop hits the head with a baton for interests of financial and political clans. And not otherwise.

We wanted to spit on such political trends. Oh, and we are also dealing with clichés such as left and right.

It is difficult to invent something more lazy, immobile, incapable of dynamic thinking and decision-making than the right. In our country, this depressing and terrible thing is usually represented by nationalism (conservatism in Ukraine for obvious reasons of historical character does not exist, and national democracy is above all is a democracy, and only then - national).

On the other hand side, we unequivocally oppose the Left imposing: on men - femininity, on people - the ephemeral concept of «humanity», on free groups - economic dependence on world capital...



But all this political swamp only causes an attack of nausea. As the opposite of this swamp appears revolutionary traditionalism as an ethical, political and a cultural alternative to the surrounding world.

It is falling apart, and the future of the brave is to live in communities of like-minded people and build their own order. In the end, only personal courage, loyalty to chums and one's community, loyalty to the matter of one's community and its goals will exist forever...

Everything else is too fleeting and inconsequential. But now even the very fact of our existence is under threat.

Powerfulies of this world have condemned us in advance to exist in the crowd of a faceless post-proletariat, and there is only one question: do you want to dissolve in it? No?

Then join us. But be aware that you will face certain requirements: without requirements for personal qualities, any community turns into a hodgepodge of freaks and monsters.

Nothing, except an interesting life and a feeling of a brotherly shoulder, we will not offer you. But that's more than enough, believe me.

Therefore, our dominant orientation is to nurture a heroic type of person.

Our path to achieving such a goal is sacrifice, a warrior ethos, and cultivation of the true death.

We stand against the ideologies of equality, against leftism, capitalism, liberalism.

All these are chimeras and illusions imposed from the outside, which serve to enslave a person and curb his veritable freedom.

We deny the right of modern oligarchic and corrupt «elites» to rule the social and personal life of peoples.

Power must be born from wisdom and inner calling, and not from tricks or money.

We reject the mentality of modern man, as well as the myths of progress, equality and comfort. The world of our values is a space of spirit and ascetic action, belief in heroism and the concept of honor.

We declare war on the modern world.

And if you hold this magazine in your hands -
then your place, most likely, is between us.

TWELVE GUIDES OF AVANTGUARDIA

We can define our era as an ideological dustbin. A waste dump of humanity's mental activity, which has already revealed to the world all possible forms of actually existing social systems or attempts to build all possible utopia. A person falls into the vortex of the search for true landmarks, awakened from the hypnotic state of modern pettiness. And this person face a problem, because the garbage dump of world history is too big.



What can a person rely on in such conditions? Here is what we offer as clear guidelines:

1.The modern world is a world of decline.

————— 2 —————

The decline is caused by three facts: the degeneration of the old elites, the replacement of the old elites by new ones, represented by the bearers of sinister and abominable ideas of the uprising of the masses.

————— 3 —————

Way out of a state of decline is existed.

————— 4 —————

The way out is radically denied the values of the modern world: the ideas of progressivism, globalization, human rights, equality and other similar things.

————— 5 —————

The denial of these values should be connected with the implementation of values and worldviews of a different order, completely opposite and hostile to modern ones.

————— 6 —————

We call these values and this outlook heroic.

————— 7 —————

Heroic values and worldview are partly described by integral traditionalism on the metaphysical and ethical levels - but this does not mean that we can rely only on this direction; it's not enough and our task is to take a step further and to understand the heroic worldview in more detail.

8

Heroic worldview can be embodied politically and socially in only one way.

9

This path has two components: the formation of personal behavior and life in accordance with the heroic worldview; creation of an order organization that will support and reproduce a heroic worldview.

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The organization of orders should educate a person, find worthy future carriers of this idea, surround themselves with like-minded people and create an environment in which a person who is committed to heroic values and worldview will be able to realize himself and find like-minded people.

We are building a community based on this worldview. There is a lot of work ahead. Enough said. All that remained was to prove the truth of our postulates by action.

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This whole community, based on the order, aims at three things: finding worthy people in the whirlwind of the modern world, their education; the struggle for the establishment of a heroic worldview — in contrast to all other modern ones; at a critical moment — to use the convenience of the situation to win back at least a part of the world and return to the state that preceded the degeneration and fall.

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The main components of the heroic worldview are as follows: honor — as the main criterion for making all life decisions and actions; ceaseless struggle for one's spiritual and blood community; striving for hierarchy; the desire for a dignified death; the primacy of the spiritual over the material; rejection of egalitarianism.

FOUR NOBLE KINDS OF DEATH



Modern Western man does not like to talk about death. And if he does speak, he usually tries to resort to philosophizing (about the finitude of existence and the like), or to mourning, or to showing off the ugly - it's not for nothing that various slasher movies, horror films, and documentaries devoted to the topic of death have become quite popular.

It is impossible to say about a living person that he lived a worthy life, it is impossible to call a living person a hero.

This is permissible only after the death of a person.

And besides a dignified life, there is also a dignified death.

We believe that mortality must first be understood. Second, make a dignified death your priority.

Therefore, we state: there are only four types of noble death. In this statement, we rely on the experience and wisdom of the Indo-European peoples of those times when they were ruled by a true military aristocracy.

1. Death in battle

There is nothing nobler than death in battle. Courage is an elitist quality. There is no such thing as «mass heroism». There is only personal courage, and it is like a dangerous rock to climb only units will be able to. When a person, who has cultivated qualities that distinguish him from

the «ordinary man» and objectively elevate him, deliberately throws his mortal body into battle against enemy swords, spears, bullets or cannon shells - the laws of reality crumble, and bravery enters with matter in the fight for eternity. In the Speech of the High, Odin says:

«Cattle die and kinsmen die,
thyself too soon must die,
but one thing never, I ween, will die, --
fair fame of one who has earned.

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«An eleventh I know: if haply I lead
my old comrades out to war,
I sing 'neath the shields, and they
fare forth mightily
safe into battle,
safe out of battle,
and safe return from the strife.

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«A coward believes he will ever live
if he keep him safe from strife:
but old age leaves him not long in peace
though spears may spare his life.

16

Bhagavad Gita:

«O descendant of Bharata, he who dwells in the body can never be slain. Therefore you need not grieve for any living being.

Considering your specific duty as a ksatriya, you should know that there is no better engagement for you than fighting on religious principles; and so there is no need for hesitation.

O Pārtha, happy are the ksatriyas to whom such fighting opportunities come unsought, opening for them the doors of the heavenly planets.

If, however, you do not perform your religious duty of fighting, then you will certainly incur sins for neglecting your duties and thus lose your reputation as a fighter.

People will always speak of your infamy, and for a respectable person, dishonor is worse than death.

The great generals who have highly esteemed your name and fame will think that you have left the battlefield out of fear only, and thus they will consider you insignificant.

Your enemies will describe you in many unkind words and scorn your ability. What could be more painful for you? (...)

O son of Kuntī, either you will be killed on the battlefield and attain the heavenly planets, or you will conquer and enjoy the earthly kingdom. Therefore, get up with determination and fight.

Do thou fight for the sake of fighting, without considering happiness or distress, loss or gain, victory or defeat – and by so doing you shall never incur sin.

2.50-58

This is enough to confirm the thesis about the nobility of death in battle. In this typical death, the figure of the Hero appears before us — supernatural, eternal.

2. Death in agony from torture

Hundreds and thousands of noble people died in captivity of the enemy, having been subjected to terrible torture. Unfortunately, only in heroic cultures there is a cult of chivalrous respect for the enemy - although, by the way, not universally for all without exception.

In the modern world, we mostly come across a rat-like, cruel and vile type of people who serve in force repressive structures, or are in other organizations similar in spirit and subject prisoners to tortures, whose fantasies would be envied by medieval executioners.

Well, the reality is just like that, and we can only proclaim: suffering purifies a person. And the one who endured torture for his cause and honor and, as a result, died, is a pure and noble person.

History provides us with a large number of such examples. Ukrainian soldiers tortured by the NKVD, European leaders Jose Antonio Primo de Rivera and Corneliu Codrianu, hundreds of contemporaries tortured in the cells of globalist regimes.

This type of death reveals to us another noble figure: the Martyr.

This concept should not be taken in a purely Christian context, it also has another, much more ancient military meaning.



3. Conscious calm suicide

History shows us two types of suicides. The first group includes weak natures - those who have lost the meaning of their worthless existence or are tired of life, were overcome by despair and other feelings over which they had no control, and committed suicide because of their weakness. We cannot call such people noble at all.

The other type, the noble type, is a suicide, who during his life was a firm, unshakable, strong personality, and commits suicide for certain important reasons. What are these reasons?

Suicide: as a punishment for failure to fulfill a duty (or failure to fulfill a duty); by order of the commander; as a call to fight; as cleansing from dishonor and shame; as a spit in the face of the enemy/crowd/state and a demonstration of absolute freedom; as self-sacrifice.

As you can see, there are plenty of examples. Before us, through these names, appears the **Pure One** - the one who has thrown off the filth of this world, thrown off all the bonds that bound him, and has shown the highest honor - to enter the gates of death quite consciously, calmly and resolutely.

Who will we name among the great people of the heroic type who committed such suicide? Ajax Telamonides - washing away the shame of madness; Coder — sacrificing himself before the gods; Themistocles - not to go to war against the Greeks; Marcus Porcius Cato - unwilling to obey Caesar; Publius Quinctilius Varus - to wash away the shame of the defeat in the battle in the Teutoburg forest; Lucretia - to wash away the shame of rape.

47 Japanese ronin who took revenge for their commander, commander Oda Nobu-naga, general Nogi Maresuke, famous writer and ultra-nationalist Yukio Mishima, one of the leaders of the French new right Dominique Wenner, Croatian general Slobodan Praljak.

4. Retreat to a meditative monastic life after reaching old age

We mean a conscious renunciation of the world and worldly affairs after a heroic life full of deeds and achievements. A life choice in favor of austerity, contemplation, wisdom and spiritual exercises. The best example

for us of this choice of retirement is the medieval knight Bertrand de Bourne: known for his glorification of war in poetry, bravery in battle and courtesy, he, at the end of his life, went to Cistercian monastery, where he spent his last years.



It is appropriate to cite one of the poems from the
times of his stormy knightly youth:

Sirventa

The beautiful spring delights me well,
When flowers and leaves are growing
And it pleases my heart to hear the
swell
Of the birds' sweet chorus flowing
In the echoing wood;
And I love to see, all scattered around,
Pavilions, tents, on the martial
ground;
And my spirit finds it good
To see, on the level plains beyond,
Gay knights and steeds caparisoned.

It pleases me when the lancers bold
Set men and armies flying;
And it pleases me, too, to hear around
The voice of the soldiers crying;
And joy is mine
When the castles strong, besieged,
shake,
And walls uprooted totter and crack,
And I see the foemen join,
On the moated shore all compassed
round
With the palisade and guarded
mound.

Lances, and swords, and stained
helms,
And shields, dismantled and broken,
On the verge of the bloody bat-
tle-scene,
The field of wrath betoken;

And the vassals are there,
And there fly the steeds of the dying
and dead;
And where the mingled strife is
spread,
The noblest warrior's care
Is to cleave the foeman's limbs and
head,—
The conqueror less of the living than
dead.

I tell you that nothing my soul can
cheer,
Or banqueting or reposing,
Like the onset-cry of «Charge them!»
rung
From each side, as in battle closing,
Where the horses neigh,
And the call to «Aid!» is echoing loud;
And there on the earth the lowly and
proud
In the fosse together lie;
And yonder is piled the mangled heap
Of the brave that scaled the trench's
steep.

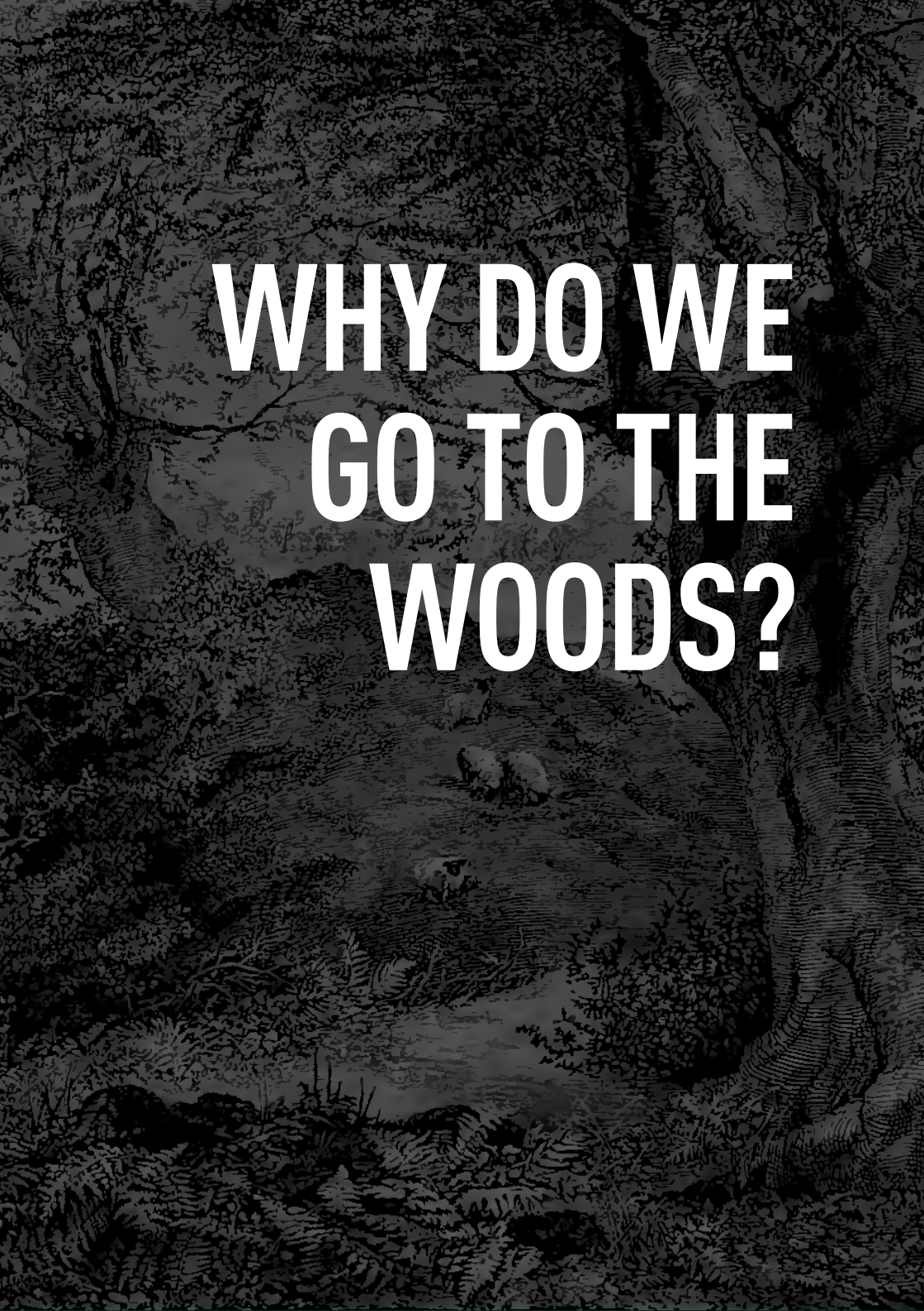
Barons, your castles in safety place,
Your cities and villages too,
Before ye haste to the battle-scene!
And, Papiol, quickly go,
And tell the Lord of «Oc and No!»
That peace already too long hath
been!

Such a «death for peace» — peace in the sense of the word «mundane» — can become a birth, a revival for the sake of the divine. The one who during his life did not find certain answers and insights on the path of his caste assignment - primarily military - will be able to find them in the transition.

**In front of us is the figure of Ascetic,
who departs from the worldly,
disdaining matter and its bonds.**

Such are the Four Noble Kinds of Death.

In the ancient world, the main goal of a man as a warrior was not to create something new, but to reproduce the eternal impersonally - to get closer to the archetype, to the eternal image. And this should become the meaning of our existence: to repeat the path of one of the noble figures, and end our life on the path of a Hero, Martyr, Pure or Ascetic.



**WHY DO WE
GO TO THE
WOODS?**

Why do we go to the woods?

Wild lands were taken away from us. Animals were killed, the soil was poisoned. They were forced to live in stone kennels. Someone hopes to move out of the city and live in a cottage, someone already lives like that. But only in the conditions of neighborhood, that is, the ubiquitous presence of people who are strangers to you - those who did not grow up with you in the same conditions and do not share your principles. The Owl for Soap.

Let's also add a topical issue: did the man become happier because his chance of survival during epidemics increased?

If the payoff is total domestication, total control, a planetary state, then the answer for our type is no.

And there is only one freedom: the freedom of a brave armed man who is responsible for all his actions; the freedom of a man ready to die and kill for his principles, for his friends, for his possessions.

There is no other freedom. Whether he owns property or not depends on the environment and living conditions; because the head of a large family, who travels around his possessions with his sons, and a nomadic warrior, whose all property is a horse and a spear, fit into this image.

Where exactly is this freedom? Look around: it is not in the city. Maybe in a degrading village, where everyone became alcoholic a long time ago? Not either. Modern civilization has forever and irrevocably rejected such freedom.

So, the circumstances in which we are forced to live are not normal.

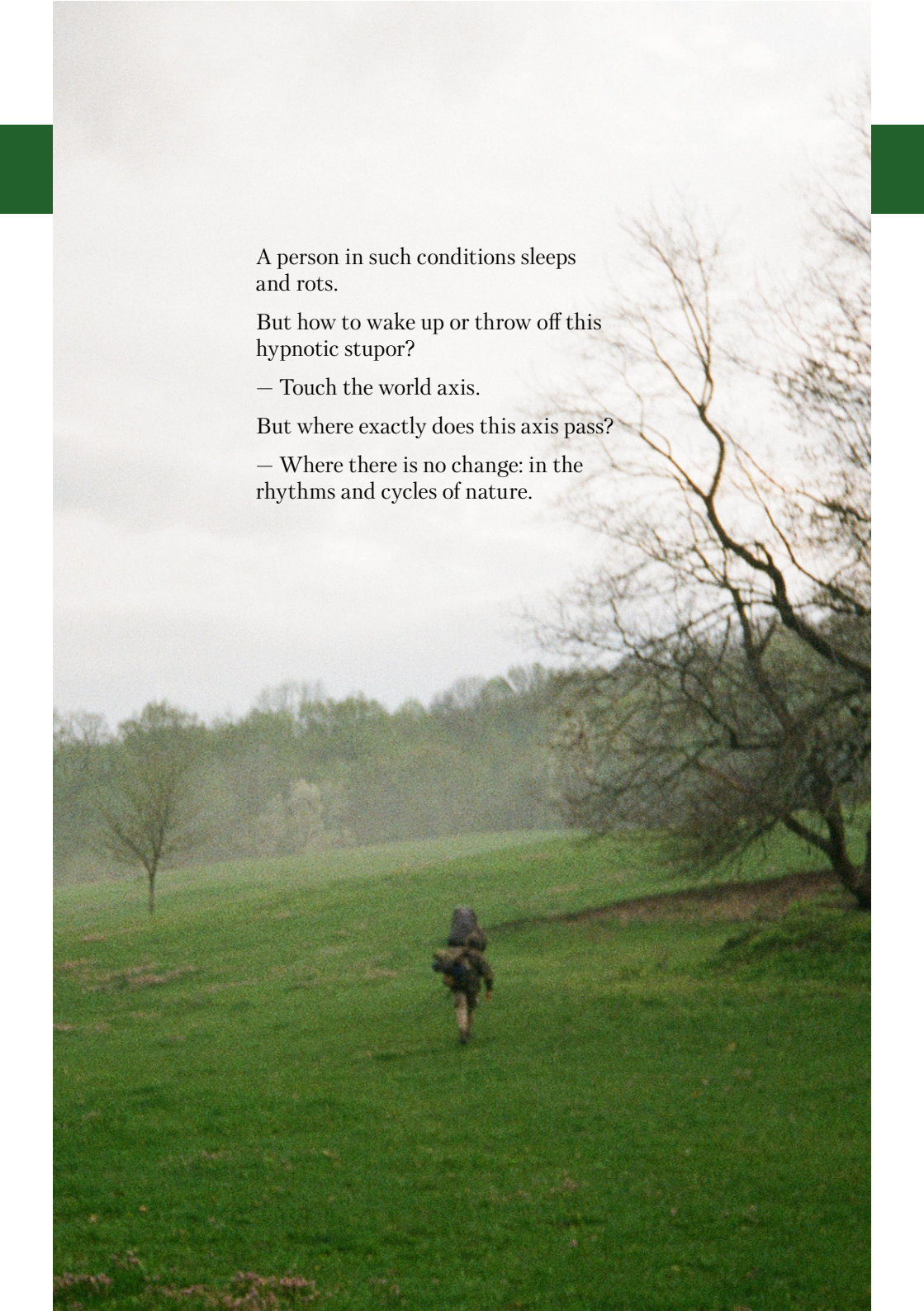
They do not just roll into hell, they are regulated in such a way as to

create truly unbearable conditions for existence.

They feed a person soy, stuff him with dubious drugs, put him on

antidepressants, take away a personal space.

**The primary
question is:
safety or freedom?
We bet
on freedom.**

A person is running away from the camera on a grassy hill. The person is wearing a dark jacket and a backpack. The hill is green and sloping upwards. In the background, there are trees and a cloudy sky. The overall mood is somber and contemplative.

A person in such conditions sleeps
and rots.

But how to wake up or throw off this
hypnotic stupor?

— Touch the world axis.

But where exactly does this axis pass?

— Where there is no change: in the
rhythms and cycles of nature.



Man has weaned himself from annual seasons. Weaned from the measured alternation of life and death.

The awakening of the earth, flowering, ripening, harvest - where are they?

Are they among the asphalt? The axis of the world can be felt only by complete immersion in wild life. Therefore, we leave the cities and villages and begin to get used to the forest, steppe, mountain — real life. A beetle crawled by, a branch cracked, a fish splashed in the lake - and now you are alive again, as you once were, hundreds of years ago. The howling of wolves at night, the smell of blooming grasses: this heals you, orients you to the true Center of the World, «grounds», that is, awakens you. Having rejected the dream once, thanks to the new sense of truth for you, you will say to yourself: from now on I am awake, from now on I will never allow myself to fall asleep.

We go hiking, discovering the lands of our ancestors. We despise «tourism» and the aimless wandering of one-dimensional people without roots around the world. On the contrary, we take root - in the silence of mossy dolmens, among the rustle virgin forests and in the glow of the steppe night stars.

This is how we get used to wild life. But what do we want?

We are disgusted by feeble environmentalists who demand that people eat grass and live in hobbit houses. All this is the delusion of degenerating nations. This is a recent trend.

We long for a new Middle Ages, a new archaic. The armed male patriarch is the head of the family, a part of the same community, a combat unit and the owner of the lands. Someday in the wild land we will arrange our own communities, build our own castles. As soon as the breakdown of modern civilization comes, our time will come.

Including, if the future is «apartheid» with high-tech closed cities and the «desert» surrounding them. Let the biobots rot and suffocate with plastic in their glass-concrete kennels.

Note: don't let us be called Neoludites. The traditional civilizations of the West and the East demonstrated examples of the use of equipment and technologies in such a way that the healthy world order was not destroyed.

This is an example for us: a person must «digest» technology - without progressive myths, and weave it into the organic course of life.

And before that, we need to learn to live among nature, truly love our native land, reject the rush of modern life and discover what exists beyond: the peace of Eternity.

We head into the woods, despising modernity and sincerely wishing for the destruction of the entire urban civilization. There we find true life, and with it the ineffable knowledge of the world as it should be.

- Franz von Sickingen



Encyclopedic reference:

The all-German youth movement «Wandervogel» (German: «Migratory Bird») was founded by student Hermann Hoffmann in 1896. First of all, the group of students was limited to the borders of the university and was engaged only in walks in the undeveloped territories of Brandenburg. However, since 1901, the movement has moved to the imperial level, which is accompanied by a change in the leader - from now on the leader is Karl Fischer - and the legalization of the organization's activities. It was then that the movement came to be called Wandervogel.

A new type of youth organization appeared, whose members traveled the countryside, researched folklore, and endowed the usual youthful revolutionary spirit with a paradoxical interest in the archaic. They hated the modern world, the commercial spirit of the cities, the cynical mood of the mercantile cosmopolitan hell that Europe was steadily turning into at the beginning of the 20th century. This is perhaps the first example of the manifestation of ecological tendencies, because the members of Vanderfogel tried to escape to nature, to a simple, rural, folk and national life, away from the cities with their falsity, capitalism and usury.

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tion of ecological tendencies, because the members of Wanderfogel tried to escape to nature, to a simple, rural, folk and national life, away from the cities with their falsity, capitalism and usury.

The range of activities was extremely diverse: marching and physical training, studying folklore, dancing, playing musical instruments, public speaking, cooking, leading a group (which further contributed to the emergence of a new style of teaching in schools), reading topographical maps, painting, journalism, etc. Although the main type of activity has always remained traveling through rural untouched Germany. Between 1907 and 1913, the movement experienced a split, although all three organizations that emerged from the movement worked in close contact. Ideologically, they did not differ in any way. This stage had a significant impact on the post-war period - 7,000 «migratory birds» did not return from the fronts of the First World War... Since then, the movement began to acquire a political color. Young people began to participate in street fights and demonstrations in order to achieve a solution to current political and economic problems. Typical for this period was the Knappenshaft group, whose members, declaring the terms of the Treaty of Versailles in 1919 unjust, demanded their cancellation.

When the NSDAP came to power, Vandervogel and other youth organizations independent of the Hitler-Rügend were outlawed.

After the end of the Second World War, the revival of the «Migratory Birds» movement, as it was in 1918, did not happen. The ban on the youth movement lost its power, but the German people could not recover from the crushing defeat.

Free translation into English

Wandervogel's derivative song by Kjarval

North, we want to go north
to the mountains and the lakes,
to experience new lands
to go on trips we want

Want freedom like a bird
sway us in the cold wind,
want to hear the call of the wild
when we are happy

Want to wade through moors and swamps
in the evening we go to rest
Clanks should ring softly,
always we want to sing

A fire burns in the Kohte,
fills us all with deliberation.
sleep descends upon us,
but the wilderness is awake.

kitty cries, trees rustle
until early dawn.
About exhausted fire
the sky blue shine.

When we move home again
everyone longs to return.
Think of the past trips
of past happiness.

Northwards, northwards we want again,
to the mountains and the lakes,
to experience new lands
to go on trips we want



THE GEOPOLITICAL DOCTRINE OF THE AVANT-GARDE



When a nationalist reaches the age of thirty and all this youthful, enthusiastic nonsense has faded from his head, and if he still wishes to remain, strictly speaking, a nationalist, then the next day after the anniversary he wakes up either in the movie «Groundhog Day» or in a lonely trolley that rolls endlessly in a Möbius strip. Not affecting anything, not having any chance to really win - except, perhaps, the lottery or sports betting...

However, someone in his own way is pleased to be an eternal keeper of order, an «eternal revolutionary» and a street fighter, teaching new generations of political militants from the position of a «veteran of political battles»...

But for most of yesterday's ardent militants, all this fuss, on the contrary, manages to get bored to death, and this is the main reason why there are not more of us over the years, but fewer and fewer: someone gets disappointed and returns to «normal» life, someone is left-wing or takes his place in the queue to join the liberal camp, someone drinks or takes drugs. From a pragmatic point of view, all this, at least alcoholism and drugs, can still be somehow justified - because nationalism in the form in which we see it will never, under any circumstances, be able to make even a tiny hole in the fabric of modernity.

This is 100% info. Is there a way out? Of course there is, even in the activist plane.



First of all, it is expressed in not being stupid single-celled idiots and trying (for some - for the first time in life) to think more broadly and weigh your options. And, surprisingly, this is a reinterpretation primarily concerns such a difficult issue as the obsession with geopolitics... after all, only the «intellectual» nationalist, all «intellectual» whose activity is reduced to juggling geopolitical reality in the absence of any hint of political influence on anything.

Someone is drawing maps of the correct distribution of Russia and is already finishing the Ukrainization of the Kuban in their dreams, someone has already taken Lemkivshchyna from the Poles, lowered all enemies on the planet and is preparing for space intervention on the territory of the Martian Red Wedge.

In the days of our youth, there was a separate sect of right-wing autists who ran thematic Vkontakte publics, where they seriously and continuously discussed for weeks what should there still be a monarchy in Laos - constitutional or absolute? — what was actually the point of all their activity. And they drew many different correct maps. These children simply could not play with normal coloring pages, focusing instead exclusively on contour maps...

Then it got worse. All these pan-Ukrainians, young conservatives, Francoists, Pinochets or Reaganists of the local spill grew up and revealed their one-person fictitious analytical cantors or political centers, continuing to fill the heads of ordinary skinheads.

Not that in Europe far more progressive right-wing intellectuals do not suffer from similar ailments, they usually combine it with the syndrome of Eurasianism. Obsession with geopolitics is a mass disease of the post-war era.

In some ways, it is an atavism of the pre-war era, when the anti-egalitarian ideological pole still had a place to establish itself and through whom to dictate its will to reality.

But those times are over, we are doomed to a much more brutal and merciless battle - a battle to regain our place under the sun - and we have to put up with new conditions.

When it comes to matters of national foreign policy, we are supporters of absolute pragmatism and flexibility.

Nationalists, on the other hand, have a bad habit of trying to take someone's side in any conflict. This is where - from the fixation on international relations - first of all, geographical mythomania develops, the search for an «elder brother» who will solve all your problems, and political impotence.

We believe that the obsession with geopolitics is an emerging right-brain cancer also the main reason for the appearance of miasmas of irredentism, various forms of narrow-minded nationalism, or even the claim to get into one's neighbor's back, discussing the rightness or wrongness of the heroization of some historical figures or events.



The year 2021 has brought a sufficient number of precedents for reflection on the problem of the prominent place of geopolitics in the rhetoric of nationalists. Let's turn to the retrospective.

Example: the Israeli-Palestinian war

In the spring, everyone argued about who should be supported in the next (soon-to-be) war between Israel and Palestine??? Here was the position of Avantguardia:

«The (former) ambassador of Israel to Ukraine, Yoel Lyon, considers Ukrainian heroes to be war criminals. Israeli politicians and celebrities, in the form of Israeli Prime Minister Netanyahu and his wife, openly despise Ukrainian traditions.

The self-proclaimed «chief defender of Jewish national memory in Ukraine» Eduard Dolynskiy is an outspoken Ukrainophobe. Hetman Bohdan Khmelnytsky is covered with mud in the TV series about the historical fate of the Jews. We also recall that the state of Israel does not recognize the Holodomor as genocide.

Therefore, Ukrainians cannot have any solidarity with the state of Israel in any of its conflicts, whether with Arabs or foreigners. This is the first.

Second: if a person does not have family, ethnic, religious, ideological or any other kinship with any community, his sympathy and proclamation certain positions in such conflicts are destructive fantasies and schizophrenia. For example, endless discussions of Assad or laying flowers near the embassy of a country that is neither to the right, nor to Ukrainians, nor to them enemies has no direct relationship...

So we hope that no one in their right mind has guessed to sincerely support the Palestinians, and in general any side in such conflicts, where the direct and clear interests of the European right from a certain ethnic community are not affected or present (and even in this case it is worth evaluating the relationship and kinship of this community to its own).

We exist - our community, there is our struggle and its three fronts: politics, economy, culture. And nothing more. Everything else is an intellectual game, fun arguments, irony, or irresponsible chatter.»

Example: The Taliban distributes the bream of globalism

«While we all watch the liberals there trying to grab the landing gear of the American planes rushing out of Kabul, the avant-garde and will continue to gnaw at the granite of military science on the front lines... Join the AKS, and someday—maybe not even someday, but very soon—you will witness how all kinds of art galleries and ceilings will climb on the chassis of the same planes in Boryspil or Zhulyany podilsk hipster cafes, hoping to escape as soon as possible closer to the «epicenter of civilization» (for that moment it will occupy the area of, hmm, several European countries the size of Belgium, and also New York and California)...» — against the back-

ground of recent events extremely difficult to refrain from launching such tricks into mass propaganda. And sneeze at radicalism, as we can see in the thirtieth year of independence, the parliamentary-democratic tradition has clearly not taken root in our country.

What about progressives? This threat applies, it would seem, to almost all modern Ukrainian youth (at least those of its representatives who have not yet left to earn money in Poland or the Czech Republic).

And especially the most progressive form of bourgeois capital - well, you understand, these are all modern developed and egalitarian ones -

so what about them?...

Well, not so long ago, their information mouthpiece, Hromadskyi, published an extremely interesting sociological study with the headline “47% of Ukrainians do not tolerate LGBT+, 42% - childfree, and more than 50% want the restoration of the death penalty.” The answer is simple: they cannot even hint that they represent the people. The disappearance of this tiny layer does nothing will change As in Afghanistan with the arrival of the Taliban.

The Taliban... Everyone was talking about the Taliban at the end of the summer. And they will definitely remember every time how the Islamists, having gained a stable and stable bridgehead in the form of the Islamic Emirate of Afghanistan, will launch an all-out attack on the

countries of Central Asia and, we have absolutely no doubt about it, Europe.

The ISIS project failed due to the fact that, firstly, the whole world pounced on them in one moment — from Iran to Israel, from the USA to the Russian Federation, momentarily reconciling all the fiercest antagonisms — and, secondly, because they tried to build their global and international caliphate practically from scratch, on the ruins of Iraq and Syria... But, as we can see, it still works a little differently (you always have to have a place where you can return to for a cup of latte/coffee in Turkish or whatever they're drinking and hedonistic swinging on a hammock).

We move towards the global through the local, not otherwise.

CONCLUSIONS WE HAVE

First of all, the age of partisans in the sense of Carl Schmitt has not gone anywhere. A motivated and poorly armed bunch of shepherds can drive away not only the army trained by American instructors, in which several trillion dollars have been invested, but also themselves Americans too; and all the more so that a crowd of motivated and well-organized right-wing militants can break the borders of the police who outnumber them ten times (at least in theory) – because the regular forces are afraid of an onslaught, and the fact that street clashes, traditional for Ukraine, during the entire time of thousands of protests never happened in Belarus, it is extremely revealing: every time the militants faced the «peacekeepers» in their own ranks, and at the exit we have hundreds killed and tortured with KGB and the complete extinction of the protest.

Secondly, the indomitable power of the USA as the world arbiter and the main geopolitical power of the unipolar world is finally everything. Dear friends, welcome back into the Monroe doctrine (although not immediately). Well, let us remind the Ukrainians that they should give up NATO in favor of something more realistic.

Overwhelmed with enthusiasm in connection with the Taliban, the right - in a certain sense also for themselves - at the end, we will quote the words of the great wake-up call of the European of peoples (like all revivalists, not devoid of false idealism in certain issues) Guillaume Fay: «What some ultra-right intellectuals like in Muslims is that they uphold «traditional values». However, they do not understand that no matter how strongly these values contrast with the toilet the pit of depravity that is the modern West, they are still absolutely incompatible with the values of the European tradition, be it pagan or Christian Here are some examples: machismo; the humiliation of women, whom the Koran considers inferior beings; rejection of organic culture diversity in favor of a monolithic umma; abolition of social hierarchy in the name of egalitarian massification of society under the tyrannical rule of politico-religious gurus; rejection of reasoning and

«free research»; superstitious ritualism; absolute dogmatism; rejection of all aesthetic imagery, etc.

On every imaginable level, Islam (which, let's not forget, is the embodiment of the terrible schism of Judaism) is the eternal enemy of any European worldview.



Voltaire and Chateaubriand, whose works are no longer read these days, understood this very well. The literalist Islam of the Koran is, in fact, a kind of religious super-Trotskyism. The unification of the world within the framework of a homogeneous empire of the world caliphate and the «spreading» of justice (i.e. Sharia) is its goal and project. That is why, by the way, certain representatives of the ultra-left milieu are fascinated by this «purifying» and absolutist religion - it is clear that for completely different reasons than a certain part of the ultra-right scene» (On the verge of war).

The next wave of NATO freaks (their name is legion), or «Join AKS, not NA-TO and the EU!»

Therefore, while the avant-gardes were rafting in the Lynch rivers in the summer and chipping the walls of the «anti-fascist» Podol, another scandal happened, which, despite the relative loss of topicality, is worth reacting to: Arakhamia flattered President Xi so much that he gave us vaccines against virus, promised visa-free travel and was ready to announce the withdrawal of Ukraine from the colonial dependence of the USA under the cozy protectorate of China... And it would be (as usual) to sneeze at another Iron Quarter scam, if it weren't for the noise made by the patriotic public - after all, such are the statements of Genatsvle

In their opinion, Arakhamia are almost the biggest obstacle to the realization of the Ukrainian dream enshrined in the Constitution by

Poroshenko — joining the EU and NATO...

In general, if you google, you can find news on the extremely important and final negotiations on Ukraine's accession to NATO, which are ongoing and about to come to an end, almost every year, starting since 1991. And even the most defiant snorts at the peak of the modern Ukrainian state on the part of the Western partners are not able to convince the domestic Euro-optimists in because something is clearly wrong with this story. However, what surprises us the most here is that nationalists always join the general public reproaches on this topic, every time shedding tears and shouting something like: We will not be accepted into NATO, but we want to join NATO, but we are definitely they will not



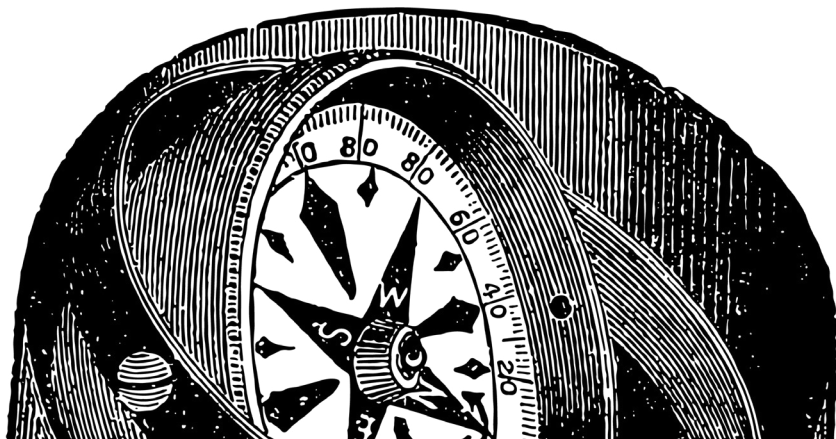
join NATO because NATO is not very NATO-like! America will one day surely realize all its mistakes and accept us there, and we will prove it to her on our own.

As if it is not enough for them that NATO (globally) is not going to help us not only tactically, but also in general by its nature, and as if NATO is not the embodiment of American military hegemony on the European continent, in fact, our most potential opponent after the eastern neighbor...

Well, it remains to continue to quietly engage in educational activities

(for example, take the opportunity to describe why individual Ukrainians have been consciously trying to fulfill the lustful fantasies of Zbigniew Brzezinski for thirty years, and what is the Lviv writer Leopold von Sacher-Masoch doing here? Or what has the pro-Atlantic flirtation of the largest post-war European right-wing party — the Italian Social Movement — ended?

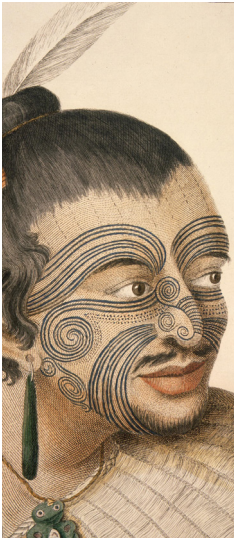
Spoiler: complete and total collapse) and outline, for potential sympathizers from the intelligence services of Third World countries, our geopolitical program...



AVANTGUARDIA'S GEOPOLITICAL PROGRAM

is as follows:

The most important strategic partners of our cozy of European Zimbabwe (unitary parliamentary-presidential republic of Ukraine) to declare at the constitutional level:



Maori tribes

Archaic traditions
male unions and
cool tattoos



Kalash tribes

Not only that
the last pagan Indo-
Europeans, and so on
and the name — Kalash
sends directly to
names and symbols
AKS



Kwakiutl tribes

Very generous, it's
from their language
is taken the concept
of potlatch

And, also the tribe of Albanians

Western colleagues in the right wing have a habit, for example, of radically declaring their support for Serbia in the Kosovo conflict: they are beasts, they say, these Albanians, and in general, not ours, not white, but Muslim people (if only it were so simple... Albanians are descendants of the Indo-European tribes of the Illyrians and in all respects belong to the European ethnic community, including, if we take into account the most complimentary circles of «right-wing Albanians», professing pan-Europeanism and a reference point to paganism described even in antiquity)...

On the other hand, we believe that they should figure it out themselves. War is always a good thing, because in the era of total demasculinization, it awakens barbaric instincts, vitalism and coolness. Even a war between European nations. And in the first place between them, gentlemen. As the recently deceased Gorlokhvat wrote, «Europe loves rioters and non-politically correct barbarians, especially if these barbarians are of European origin (...) the Kosovo Liberation Army and its Serb-Kermanic Hashim Thaci have much more in common with the Korchynskyi brothers, with the brotherhood of Wolf's Hook and the old UNSO gangs than with the shitty rabbit (*meaning Arseny Yatzenyuk, ukrainian politician) and any politically correct party, but it was they who allowed to create a parallel Kshatriya-robber Albania in Kosovo and to be members of the highest Brussels cabinets»... It is not geopolitics that creates reality, but effective activist structures, and we it is difficult to ignore the existence of such, namely, the Albanian Third Position, among the friendly Ukrainian people of the Scepter — a nation of rascals and holodranians, just like us. Btw, the Yugoslav conflict started when a Serb either stuffed a bottle up his ass or was mocked by three Albanians...

India

The country, which is the second (and will soon become the first) in terms of population, is one of the top 5 economies in the world and has maintained a conservative government for decades, namely India (if there are agents of the Indian special services among the readers of the channel, please contact us immediately In exchange for financial support, we are ready to non-ironically recognize the Indian origin of the Aryan peoples and Sanskrit supremacy, as well as massively plant the masterpieces of Indian cinema to the Ukrainian Black Earth people.

But Turkey is still not suitable for our allies. Turks are a colored people (as well as Hindus, but at the same time not Aryans), and in addition, Muslims (and even without the ubiquitous but, as in the case of Albanians), corrupt Ukrainian Roksolans and are found (unlike the Kalash, Maori, Kwakuitl, Albanians and India) right next to us, which threatens territorial conflicts in the future. And we genetically dislike Tatars.

Other Eastern European countries, like us, remain hostages of Western liberal globalism. Orban is not the solution, and neither is Estonia's EKRE. What can Estonians influence, even if they build a tropical Hyperborea separately taken country for 1.3 million people?? In conclusion, the basis of any geopolitical program is ourselves and how we use our own biopolitical, resource and intellectual potential.

And with biopolitical, resource and intellectual potential in Ukraine, everything is very, very lousy, fair recognition of this fact is the first step to overcoming it. We will answer later the question of what a nationalist should do after he turns 30 so that he is not ashamed in front of his grandchildren.

Ποίησις /Kjarval

EPILOGUE

At night to the East
Where in the gardens of victories
The prologue was connected
Million years.

Eurus kisses the sail
We'll find a trail
To the fire of eternity
Where the snow doesn't melt.

Where you are alone
Borey in the cold
Just a sip of blood.
Wraps snakes.

Where the dreams of Kataru
By the blood of kings
Will overflow with heat
Ethos of fires.

Whis in a singsong voice.
East at night.
We'll turn north.
The epilogue has begun.

The horn will sing
And the hero fell silent
Where is the poet resurrected
Argo will sing

THE OATH

Dawn blood intoxicated with malt
Wounds absorbed everything
Are you ready for any cold
You left the cities

Tearing with razors
Paths traveled
Shines dazzling
All axis outcome

And from those wounds at midnight
Boil scarlet honey
In the very center of the pole
Your source beats

Again over the fragments
You will ascend with...
Are you ready for any cold -
The cenotaph will collapse

DREAMS OF THE ALBIGEAN

Three arrows pierce the dawn
Secret scary
Brother will wash the juice of veins
Tower roofs

At dawn we will melt
In the depths of the caves
And a memory
Beating Lucifer

The blood boils in the veins
Behind the line rubedo
Caplet over lead
The dawn formula

Morning will take our spirit
Deep into the purest mountains
But the rumor is disturbing
Impossible chorus.

TO THE BROTHERS OF THE REVOLUTIONS

Heavy February dawn
The youth of the torn races
Spiraling water petty-bourgeois
mass law
The deadly poison of hedonism

Rebellion is a sweet dream.
Only in the darkest night will be born
Tepes, Sigurd, Jason
struggle, defeat, life

Not even death to the gods!
Solemnly in the wounds stings
Legitimacy Leviathan

Heavy February dawn,
Starry night in the steppe
Spirits come sadly
To those who no longer sleep.

Sons of autonomous groups
They grow and build temples
Their life is ascetic and stingy,
Their values are death and wounds

Their pain is the predawn freshness
And the fire beats from within
They will come out of their hiding places
The brothers are already lighting a fire

BABYLON

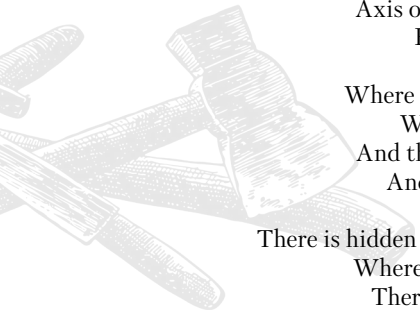
Three fragments of dawn into the abyss of winters;
On the hands - the shadow of unlived troubles;
Only a memory, like a glimpse of a candle,
The answer is hidden in the corners again.

Fate is a red thread - that's the question:
Where to look for the road to the fortresses,
Those unnamed enemies,
Not subject to our passions?

Where is the path through the gloomy forest,
Where, finally, lies
Axis of not folded hangs; and hearts
Restless ruler - Hermes?

Where the North embraces the South,
Where my memory is alive!
And the tomb of forgotten servants,
And the tomb where the King

There is hidden the meaning of misunderstood dreams,
Where thousands of years of defense
There, in a dungeon for all Gods,
The death of Babylon itself is hidden



UNTIL THE END OF TIME

Our tribe decayed in the wrath of Saturn,
My Motherland - Cold in the twilight of the eyes,
We rise to the fires - who is this time? —
For hundreds of years, the scaffold has already been ruby-brown.

Those who Time in the meander bogged down so long ago,
What no one will say about that ghostly Era,
When the abysses were empty in the wrath of the Cosmos,
When the Chaos Salt was woven with the Dawn Rune

Gods, how long ago!
When the Spirits told their story for my Queens,
When the Warrior with eyes made of ice turned pale,
Accepted the Horse and the Sword, challenging the decay of the worlds

It was then when the sky touched the right hand,
When the winds of freedom rushed to the Fatherland,
Hiding in the abode of sunny faces,
Where the ancient races hid in the passages...

It still burns with its ghostly heat,
The fact that the Death of the Race is the End and the Beginning,
Sun of the Dead - Wound of Polar Fires;
Illuminate Soul Crystal that once melted.

And only pain remained in the hearts of the descendants,
Those fathers who lost their shield on impact!
Our tribe died in the blizzard of centuries
Only those who are looking for a way to the mineral are alive

Oh Aurora! Invisible Ghost Light!
Let the mirror of violent dreams break in the polar night,
If the last answer appears to the world in a fire,
Only one of the gods will meet the end of time.

Asantgarde!

A few words about us

Franco Freda

**Contra idiots and bastards.
About the first occupation
of Kyiv-Mohyla Academy
by the rightists in history.**



Once upon a time, I can't remember where, out of the corner of my ear I heard that the main function of a university is to form the «intellectual elite» of the state...

Let's imagine that in our case it really is. Let's imagine that humanitarian education (and we are talking about humanitarian education) in Ukraine has at least some significance, and our respected humanitarian institutions — including, first of all, the «top universities of the country» — are able to leave in the minds of their parishioners at least some intellectual sediment. Let's stretch your imagination, I believe you will succeed!

But even after that (at least for me), there remains an unpleasant aftertaste from the fact that something in our humanitarianism went completely wrong a long time ago.

Not that we were once famous for a high level of education, but this already sad situation is exacerbated by the annual decline into a bottomless abyss.

And the holes in the old, great-grandfather's stucco, the roof of which is about to hit you right in the face, the progressive reformers paint a pinkish, pastel tone with «Europeanness», «progressiveness», «innovation», «modernity». It's not that after reading Julius Evola we are already sick of these words, but in the described situation - and it is familiar, I'm sure, to many - something is

definitely not right.

Once a small non-conformist community decided to translate and publish the works of a non-conformist from sunny Italy who was already dying at that moment. Rather, from Padua; I don't know how it is with the sunshine, but this gentleman was engaged in the same business as these young men all his life: he published books.

Translated, edited, wrote. And he was also in prison on charges of committing one of the largest terrorist attacks in Italy, the «mother of all massacres» (Italian strage, «massacre» - the Italians use this word to denote the concept of «terrorist attack») - the massacre in Piazza Fontana in Milan 12 December 1969: 17 dead, about 80 wounded.

After more than ten years, the court was unable to prove his guilt, as well as the guilt of about a dozen «neo-fascists», several communists, etc.

Only representatives of the special services did not sit on the dock, which, apparently, led to the fact that the «culprits» were never found. The culprits were not found, let's repeat, but not extreme: Maestro Franco G. Freda was the scapegoat in this situation, and after such a prison term, which not every political prisoner can even imagine, he was acquitted by three different courts. No matter who tries to cast doubt and revise, but from the legal (and even moral) point of view, this issue is exhausted.

Later they wanted to put Freda behind bars already for racism, because this is one of those crimes that destroys such stable and eternal mouths of the modern (let's repeat this nasty word, which starts to numb the tongue) world.



Therefore, the old man had a surprisingly sharp literary style and a bright head. One of the brightest heads of the post-war right, for God's sake! The fact that such bright heads remain silent, or speak exclusively in their local versions of vulgar Latin, is it for nothing that it is the language of Dante and... Mussolini? — so the fact that they remain silent for us globally, while other, not quite worthy and aesthetically attractive people continue to grumble incessantly — we consider this to be the main obstacle in the development of the world right, and the Ukrainian one in particular. And this infuriates us. As well as the fact that the «academic environment» is quite calm, and even gladly accepts no less real terrorists of the pen, if only they can be attributed to the left.

Another famous philosopher from Padua, «Freda's red twin» Toni Negri, was not only translated several times in the post-Soviet space, but is also considered a respected scientist in our country, despite the open ideologization of the texts. Instead of Freda, there is a translator and researcher of Celsus, Spengler, Gottfried Behn and Nietzsche. No, Freda is not Negri for you, Ukrainian universities are not ready for him...

This small community, let's go back to Kyiv in December 2019 — on that day the city was flooded with gas and blood during protests against the implementation of the land market — printed the book, took care of the availability of illustrations and the aesthetic appeal of the publication... Who the hell needs ugly books? And that's right, these should immediately be thrown into the fire. So, they decided to present this book not elsewhere, but in the bastion of Ukrainian education, intellectualism, patriotism, *gravitas and dignitas* — the Kyiv-Mohyla Academy. First of all, obviously, because two of them were students of Mohylianka. And there were rumors that against the background of its brilliant patriotism, intellectualism et cetera — this university gathers the largest number of ugly and pretentious creatures of student age and liberal orientation.

Speaking there would be at least *interesting*, according to representatives of the non-conformist community (not yet a union). And *no one has ever done this*. Not in my memory. So we, gentlemen, were the first. One of the community representatives, listed in the publication as the publisher of the book (FOP for short), appealed to the dean's office with a request to allow the event to be held. At first he was allowed, then refused, then allowed again on the condition that some third person would allow it, who had the idea to start ignore his calls; the representatives of the university museum, where the event





was to be held, decided to write an ultimatum comment in the event on Facebook (really, what else are they capable of anyway?) that the presentation *will not take place here*. Despite everything, it took place exactly when and exactly where it was planned, gathering about a hundred people in the auditorium of the museum on the second floor.



The history of students, especially European, especially in the second half of the 20th century and beyond, when society was much more stable and there were no such depressing and bottomless social irritants (and if they are, then what can keep a young person from radicalism? What the hell kind of education academia today, here and now, when such unheard of and depressing things are happening?!), as today was a history of endless riots, a history of reading/contemplating/practicing the *forbidden*, a history of *capturing student auditoriums*. This is good, legal and normal even from a legal point of view. We read this from the «progressive nihilists» (we are also nihilists, only reactionary ones, let me remind you) from the left-wing resource of the same name.

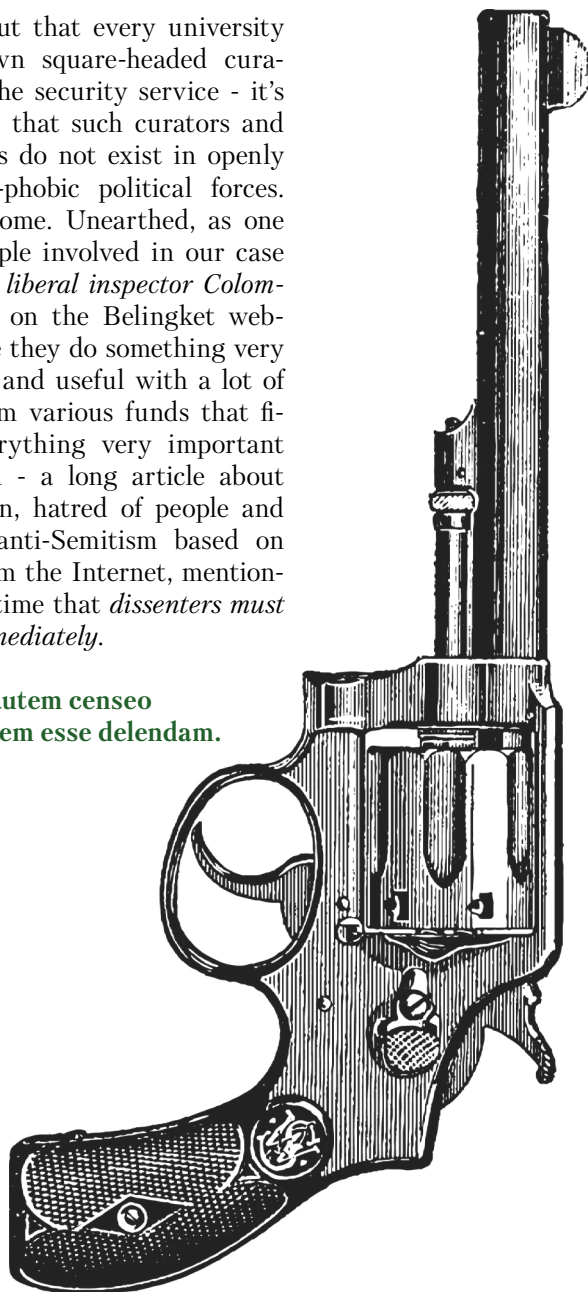
After several days of silence, this situation thundered as loudly as it could in general - that is, not loudly at all, but perceptibly for the university and politically engaged persons. First of all, they mentioned that Freda spoke positively about Putin several times. The President of Ukraine also spoke positively about him, as well as half of the parliament, a number of teachers *of the same* Mohylyanka, and even its former «Mr. President». And for some reason it never bothered anyone, but Fred began to bother everyone involved. No wonder the book contains three works by the author, two of which date from the 1960s, and *prison monologues from 1974-2007*, while the above-mentioned «dubious statements» date from at least 2011. (In zero, if we talk about the content of the interview, it is about Japanese poetry and Pinocchio). The howling of «ideological opponents» did not stop even the fact that one of the publishers is a volunteer and a veteran.

The events that began to unfold further look no less interesting: the organizer of the presentation was called to the rector (oh, sorry, to the *president*), but it was not the president who sat in the presidential chair, but a bastard with leather boots.

The above-mentioned Mr. President admitted to Belingket that he called the hebnya (intelligently, SBU employees) «as soon as he learned about the «capture of the audience».

It turns out that every university has its own square-headed curator from the security service - it's just a pity that such curators and persecutors do not exist in openly Ukrainian-phobic political forces. More to come. Unearthed, as one of the people involved in our case noted, the *liberal inspector Colombo* wrote on the Belingket website - there they do something very important and useful with a lot of money from various funds that finance everything very important and useful - a long article about acceleration, hatred of people and maniacal anti-Semitism based on memes from the Internet, mentioning every time that *dissenters must be shot immediately*.

**Ceterum autem censeo
Carthaginem esse delendam.**



And the bitch shamed Ivano-Frankivsk by tying the phone with the voice recorder on to the stand from the banner with a shoelace. *personally* come to listen to us in If Freda had been distracted for a moment from translating the essays of yet another Nazi-loving esthete, making homemade wine, or loving conversations with his beautiful wife (who is 30 years younger than him), then he would obviously be very surprised that he had become a horror movie again in his later years for special services, this time in some barely known Eastern European country of the third world. And he, by the way, was the person through whom questions were raised in post-war Europe about the conditions for the extradition of «criminals»! At one time, the Italian special services were looking for him all over Europe to find him in Costa Rica. For 20 years, they scared children with him, and they still make scary movies about a tall gray-haired figure with a contemptuous look, dressed in a leather cloak. This, obviously, is his fate. There are rumors that one Mogilian student was expelled when he announced that he was going to write a scientific term paper about Freda...

The situation with the bastard in the rector's chair greatly surprised the publishers of the book and the organizers of the presentation. During the «pre-election race» for the post of the university president, they visited Mr. Meleshevich - yes, it is exactly him - to ask what the hell was that? And another mini-scandal broke out. They are not only not ashamed of such excesses, but they immediately brag about them (several times in one sentence), as if it is something very beautiful and correct. And we also learned that the university administration has its own combat squads of athletes, and if the police are called, the latter will not necessarily beat the heads of those who disagree with those who called them with sticks. The «opponents» were extremely surprised when the police did not see anything illegal in our actions and offered to give us the floor. Unfortunately, neither Meleshevich nor his young progressive protégés with dyed hair and holes in their ears the size of five kopecks even looked into the book itself. And in vain, maybe this random and unexpected gesture would have a positive effect on their poor totalitarian worldview.

Well, that's about it for now. The scandal faded with the closure of the university for quarantine, and later Meleshevich died of the coronavirus. But there is a smoldering hope that you, and above all, ourselves, will probably be waiting for the continuation of this story. After all, Franco G. Freda managed to write a bunch of works, which would be enough for more than one volume - to the displeasure of hebnya and empty-headed academic bonzam.

NW

Also sprach...



INDO-EUROPEAN STANDARD: INTERVIEW WITH ANDRIJ POTSILUIKO

About the intellectual adventures of the SNPU [Social National Party of Ukraine], current research and the current situation of the cultural and anthropological direction in Indo-European studies, Andriy Potsiluiko - a researcher of mythology, a translator, a regular author of the program ideological magazine «New Right» the beginning of zero **Landmarks**.

— At one time, you were one of the leading ideologists of the Ukrainian «new right», and some of your quotes are still actively used as a horror story for *homo soveticus*...

What made you leave politics?

— Let's start with the fact that I have never been a politician in the classical sense of the word. Formally, I was not even a member of the SNPU. My relationship with the structure was similar to the one now with your circle. I experienced an atmosphere that matched my spirit and met people who were willing to share my thoughts. SNPU was at that time a fairly well-known organization, and unlike UNSO, they did not have theoretical developments. So I told Parubiy about this, and added that I have acquaintances who could write such and such articles, you have your personnel (he himself was writing a very good dissertation on sociopsychology at the time, by the way ... he is very well versed in the texts of *Lebon, Bern, Fromm, Freud, Perls, Jung*, although due to unclear diction they make him a laughing stock). Then he organized a conference, the materials of which became the content of the *Orientalies magazine*. Thus, at SNPU, a free group of thinking people was organized, who communicated, discussed, and based on these discussions, articles were written in *Orientyrs*.

Yaroslav Andrushkiv was the intellectual core of our informal club. He is an extremely versatile person who is oriented in various fields of knowledge. Despite the fact that I have been around professors all my life, no intellectual has made such an impression on me as this man. He is professionally versed in classical German philosophy and is one of the founders of the Ukrainian *Shotokan Karate Federation* (he was also Pilate's sensei [note: *the founder of combat hopak*] during the period when he practiced karate). These facts are enough to have an idea about this person. However, his main interest is psychology. I think that Parubiy was intellectually formed to a large extent under his influence. In a word, the «sensei» was the soul of the club, and Parubiy was responsible for the materialization of thoughts in the form of a magazine. Later, he became more and more busy with practical politics, becoming the deputy chairman of the regional council, and the magazine stopped being published. The club has completely turned into a space for discussions. At that time, I was absorbed in the work on the dissertation and I became an infrequent guest of the club.

In 2004, the organization was transformed. *Andriy Kholyavka*, who was close to me in spirit, stayed there. He is extremely erudite in terms of history and philosophy. I think there are few, if any, such people in the country. He constantly monitors intellectual discourses and is aware of the latest changes in the intellectual landscape of Europe and America. It's like a «Google man»: if Andriy is around, then Google is superfluous. Political propaganda and ideological-theoretical developments are, after all, not the same thing... It's like academic conservative classical music and «ap-

plied» music performed at weddings and corporate events. In principle, in-depth theory can be dispensed with by focusing on applied political issues. So the environment similar to Landmarks was gone, and I focused on academic research and translations, which I published on *Bricolage*. In a word, my activity at zero has shifted to *Bricolage* and *Politonomy*. I transmitted the articles through the same Kholyavka. At the moment, I feel the «Aryan spirit» from the young Hongweibin, so I plan to cooperate if you are interested in my developments.



In general, I consider the political movement not only as a structure, organization, but above all - as a subculture. I am not sure that these words really belong to Lao Tzu, but I completely share this opinion: «the world is not ruled by ideas, but by signs and symbols». The first is the will, which is expressed above all in music, aesthetics and style. Antonio Gramsci understood this well with his idea of hegemony. Hegemony always determines power and is primary.

**Andriy
Potsiluyko**

Associate Professor of the Department
of Humanitarian and Socio-Economic Training

With regard to my «horror stories» that compromise people who have become famous statesmen today, I did not call on anyone to commit genocide. I just wanted to express a basic message: «you can't turn your back on a wolf.» There is a Ukrainian proverb - «be friends with a Muscovite, but keep a stone in your bosom.» As the instructor of one of my friends who went through the hell of Karabakh said, «it's our mistake that we think they treat us like people, because we treat them like people... and it's not like that at all,» and showed the mutilated bodies. That was enough. But this is too radical a method of persuasion. Now we have a reserve *archanthropes named after Cesare Lombroso* in Donbabwe and no one needs to explain what a highly primitive sapiens is. I clearly understood back in 2002, after the release of the movie Brother 2, that Muscovites

were preparing for war, and I wrote in *Landmarks* that if we do not cultivate the spirit of heroism, do not massively create patriotic paramilitary structures, then the time will come when the brothers «gently tap their boots in the windows of our homes.»

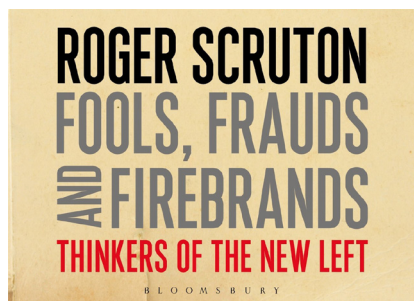
Obviousness did not fail.



— *Bricolage*, by the way, at one time claimed to be a discussion platform for both the right and the left...

— Discussions within the Club at SNPU were actually discussions of like-minded people, and not polemics of people with diametrically opposed views. In addition, it is difficult for me to imagine a controversy with the left. From their side, I observed only emotional vocalizations and monkey banter, not logical argumentation. I don't see the point in competing in baboon throwing of feces. You can compete with them only on the level of aesthetics and poetics, creating your own content, as Scruton does... the title of his book alone fully illustrates this principle: *Fools, Frauds and Firebrands: Thinkers of the New Left* (*Fools, Frauds and Firebrands: Thinkers of the New Left*).

So I didn't waste energy on online platforms, but simply transferred translations of articles by Indo-Europeanists through Kholyavka to *Brikolage*.



— About them, by the way! It seems that the vast majority of Ukrainian translations of the meters of Indo-European studies belong to your pen (Edgar Polome, Bruce Lincoln, Jean Audrey). How thin is the line between academic science and political ideology?

— How thin is this line?

In my opinion, three options are theoretically possible: a scientist in his attitude to facts is like a detective; like a lawyer; the scientist is a poet-mythologist in the style of Homer. I consider myself to be a lawyer, and somehow I have never met a lively and uncommitted detective... It is about the humanities, which, by the way, in the Anglo-Saxon system is not denoted by the term *science*... the terms *scholarship* and *humanities* are used for it. Although the poetic-mythological approach is also important for me. Cultural anthropology was my hobby when I was studying at the polytechnic.

And so, in a mystical and synchronistic way, two texts fell into my hands: Bongard-Levin and Grantovsky's book *From Scythia to India* and even *Veles's book*, published in the *Dnipro magazine*. In the first, the cult of the ritual ancient Aryan psychedelic drink soma-haoma is described in detail, and in the second it is about the Slavic sacred drink sour The parallels and common features really struck me and I wrote an article. In the same period,

the famous Valentyn Moroz (who recently died) read the *History of the Ukrainian Army to us at the military department of the polytechnic*. I plucked up the courage and let him read my manuscript of the article. He invited me to take part in the Ukraine in Space and Time conference, which he organized at Lviv University. Since Veles's book is not recognized by most reputable scholars, I was very embarrassed at the time, which seems ridiculous now, so I told him about it. To which he calmly replied: «*The word about Igor's regiment* is also not recognized by many Western authorities.» It dawned on me here, and I became a «Morozivka». Although I try to comply with academic rules and canons so that the text meets the requirements of the system as much as possible, the most important thing for me is the *ideological and educational* function of humanitarianism. The skald sings of the glory of the ancestors and inspires the warriors to exploits! This is the most important thing for me not only in art, but also in humanitarianism.

Later, miraculously, Maksym Rozumny was present at the conference - at that time the editor of the social problems department of the journal *Science and Society*. He was interested in my text and later published the article *The Sacred Drink of the Ancient Aryans*. At that time, magazines were published in thousands



of editions, and this had a great psychological significance for me.

— Your dissertation is entitled *General Indo-European mythological and religious archetypes and their manifestations in the Ukrainian spiritual tradition* and is devoted to the analysis of Ukrainian folklore from the standpoint of the theory of Georges Dumesil.

What conclusions did you come to and to what extent does our archaic culture correspond to the materials of other Indo-European peoples?

Two points should be highlighted in my dissertation. The first is the *delineation of protostructures*, which, as I said, can be compared by analogy with chemical functional groups. This is «the study of general Indo-European socio-functional religious-mythological archetypes in the reflection of the Ukrainian spiritual tradition, by which we understand common Indo-European mythological archetypes of supreme gods with their inherent system of functions, which are metastructures, starting points for the formation of mythological images, actually attested in specific Indo-European traditions. These are exemplary, paradigmatic social-role models, social-role schemes embodying the corresponding social functions.»

The second part is the *identification in Ukrainian folklore of the reflection*

of the so-called all-Indo-European mytho-epic themes, which Dumézil singled out. This can be compared with the previously undiscovered chemical elements of Mendeleev's table, which he predicted, theoretically predicted and which were later discovered by other scientists. The first theme is, in fact, the main Indo-European myth, which Ivanov and Toporov thoroughly researched, which permeates any Indo-European folklore and epic... But there are two other themes: «the theme of inter-functional conflict», that is, the war between states, and «the theme of the three sins warrior» are not so widespread, but they can be clearly traced in our folklore, which is exactly what I was doing.

In general, our folklore fully corresponds to the thesis of Roman Jakobson, expressed at the VII Congress of Anthropological Sciences in Moscow: «As for the significance of the Slavic data of the comparative-historical mythology of the

Indo-European peoples, the recently repeated thesis about a more folkloric level of words is becoming more and more convincing. Jan and Baltic mythology in comparison with the more cultivated and retouched mythological systems of the Indian, Iranian, Greek, Roman, Celtic and Germanic worlds.

It was the lack of scientific, literary processing that made it possible for more conservative Slavic and Baltic beliefs to retain prehistoric elements that are difficult to decipher in the mythological tradition of other Indo-European peoples.» It is also necessary to mention with kind

words the late Professor Yuriy Pavlenko, he was an official opponent of my thesis... Although the Indo-European theme is not the main one in his work, he was well-versed in that area, and his recognition of my treatise was psychologically very important for me.

— Again to the new right: You are almost the first person in Ukraine to talk about *Alain de Benoist*.

How did you get to know his works?

— Regarding Benoit and me as a so-called «promising ideologist of the new right», I have a very low opinion of my journalism. It's just that at that time the Internet was not yet as powerful as it is now and information was not yet as accessible, so the new right was a novelty for the political discourse of that time. And even the information I could provide was something fresh. I drew information from secondary sources. What a sin to hide - these were the texts of Fadeeva, and later even Dugin.

Today, this level of source base would be laughed at and mocked, but that was a quarter of a century ago. So I will say nothing about the scientific basis of my journalism. I will only say that at that time it was completely adequate. The situation has changed dramatically in the zeros. Primary sources became available. And here Kholyavka became the main specialist. I focused exclusively on academic Indo-European studies, and not on journalism.



— Although you do not rate your own journalism very highly, how would you react if someone decided to publish such a retrospective collection?

– With regard to the collection, I consider it a normal idea under the heading «*thinkers of the early Internet era*» if someone is interested in it...

— What do you remember about the legendary arrival of Jean-Marie Le Pen to Ukraine and his speech at the 6th congress of the SNPU?

— For me, this period is associated with the work on *Landmarks*, which were to be *published* before the arrival of the luminary of the right-wing movement, especially the work on the introduction to the magazine. At the meeting itself, I was just one of the spectators in the hall. Of course, Le Pen is a charismatic person, despite his age. A paratrooper and a participant in real battles, a «long-willed» person with a powerful aura. In general, for me, the French completely fit into the stereotypes of Asterix and Obelix, if not Gargantua and Pantagruel: hedonism, courage, hussar-musketry, sharp humor... I didn't have direct communication with Le Pen, so I can't tell you any interesting information.

- Returning to the SNPU, tell us about interesting memories of that time...

— I have already told a little about the *Landmarks*. In general, I will say that I liked Patriot of Ukraine as a subcultural phenomenon. As a manifestation of a kind of cultural revolution. Because until the street becomes «nationalistic», there can be no talk of any Ukrainization. Liberals also understand this, only in a skewed focus: «*Ukrainization is possible when the Ukrainian language penetrates the blatnyak*,» says Izdryk, a similar saying is also found in Zabuzhko. In this regard, we must give credit to Parubiy. The nineties were very criminal. It got to the point that students had to pay «blatnym» or rather «priblatnyonym» for a roof in the dormitory. In the same way that entrepreneurs paid racketeers for shelter. Parubiy broke these rules in a number of universities. He managed to organize students from Patriot and they literally defended their rules in battles. The criminal world retreated. In the conditions of our atrophied legal system, a patriotic paramilitary subculture is the only way to combat street crime.

«СВОБОДА»
 УКРАЇНСЬКИЙ ЩОДЕННИК
 УКРАINIAN DAILY

In addition, under Patriot, as under the youth wing of the party, there was a party school. In addition to Parubiy and Andrushkiv, Pilat and his students gave lectures on history, psychology, etc. in addition to hopak training.

Sports and intellectual clubs, brotherhood of spiritually related people — this is the kind of civil society that liberals talk about so much, but only nationalists are really capable of creating. I perceive nationalists as the Cossack sub-ethnicity of the Ukrainian people. The Cossacks and the Greeks remained as they were. Obviously, this is the specificity of the ethnic group. By the way, in addition to clashes with criminals, the paramilitaries of the SNPU wiped out attempts to form a left-wing street movement in the embryo. Socialists and communists also had their strong guys who trained in gyms and periodically went to communist holidays. After they were badly broken into in October, Parubiy and a number of other active boys were under investigation. These things are known, the press wrote about it all. If there is no right-wing street subculture, then the left-wing street fighter subculture will fill the niche, as it happened in the West... Where the professor is pressed for even the most cautious biorealistic statements.



— How do you feel about the current activities of the former leaders of the SNPU?

— You see, hegemony and discourse are much more powerful and primary than current politics and power. Korchynskyi once successfully compared the president with the head of ZHEK: the same pile of circulars, instructions, bureaucratic frameworks. Of course, politicians violate all this, bypass it, etc., but all this is like running with weights on your feet. Power is always unfreedom, because you become very dependent on circumstances. The main thing, I think, that Parubius finds useful in his actions is to promote a radical separation from Moscow... Europe, NATO, whatever, Scylla, which shreds, but someone will remain alive, while Russia is Charybdis, which destroys completely.



The Anglo-Saxons are more flexible in their dominance. Yes, the Saudis are completely dependent on the US in foreign policy and the oil economy, but have a wide cultural autonomy that tolerates medieval Sharia exotica. Russia is Carthage. Therefore, in the current circumstances, the rational here and now goal is to create a white, civilized analogue of the Pashtun tribal zone in the conditions of a weak, disorganized state. This is the creation of truly autonomous communities. After all, the community is a social-cultural-territorial-economic entity. We must take an example from the Boers, who self-organize and survive in the conditions of an even worse and hostile state. And they managed to create a number of autonomous settlements like Orania...

— Tell us about your interests, what are you doing now and what are your creative plans?

— At the moment, I am an associate professor of the department of humanitarian and socio-economic training of one of the Lviv technical universities. He graduated from LNU postgraduate studies at the Department of Theory and History of Culture. He defended himself at the Kolodny Institute of Philosophy and Religious Studies in Kyiv. For some time he taught at LNU,



including a special course on Indo-European mythology. Currently, I am researching the specifics of Indo-European initiation culture, because it is known that the magical fairy tale that we read to children and the structure of which is carefully described in the so-called *Aarne-Thompson* index is a purely Indo-European fairy tale. It was Propp who explored it as a reflection of initiation practices, writing the well-known *Morphology of the Fairy Tale and Historical Roots of the Magical Fairy Tale*. Jung did the same, developing his concept of initiation-individuation on the basis of these materials. He believed that the practices described there are almost identical to Zen and Taoist methods, as well as alchemical European practices, described individuation in terms of tetrasomy (nigredo, albedo, citrinitas, rubedo)... If in the dissertation I dealt with the socio-functional aspect of IE mythology, now I focus on its transpersonal aspect. Although, on the other hand, social and transpersonal things are inseparable. The three key Indo-European mytho-epic themes identified by Indo-Europeanists should definitely be interpreted as an analogue of individuation (an analogue of the initiatory transformative removal of contradictions, «shadow assimilation»), because society was thought of anthropomorphically... as the body, relatively speaking, of «Puru-

sha». A fairy tale reflects the initiation-individuation of an individual person, and the epic - the individuation-initiation of an ethnic group, a social organism... That is, I am investigating an indivisible wholeness, I simply focus on its various aspects. Unprofessionally, at the amateur level, I am interested in sociobiology and ethology. Although I have to teach essentially the history of philosophy according to official duties, I do not consider myself a philosopher (in the Aristotelian-Hegelian academic sense). Naturalistic discourse is closer to me.

I am a biohumanist, a genetic determinist... and not because I am such an avid materialist (I am rather an agnostic skeptic in terms of epistemology: I am close to Anglo-Saxon pragmatism and instrumentalism. Reality is unknowable, but there are more or less effective models of its description) I just like to play

with clear and understandable a discourse that is quite effective for understanding the animal nature of the sapiens being.

I leave the transpersonal dimension without my interpretations... I simply state that the Indo-Europeans had one or another type of spiritual practices and it was believed that with their help it was possible to achieve such and such mystical experiences or magical properties. I hardly read literary texts, although I respect people who live by them... this is especially important in terms of «propaganda and agitation», the realization of Gramscian hegemony. I do not agree with Eshkilev's character that «people have delicate chakras.» I would say that it feeds on «aesthetic chakras», and what that aesthetic will be depends on the artists. The films of Kurosawa and Kitano, for example, are both commercial and at the same time recognized by high-profile critics.



— Your first education is chemistry. And this is far from both Dumesil and right-wing ideology. What made you turn to Indo-European studies?

— Everything is very simple. I have been fascinated by mythology since childhood. First, the fairy tales that I have just talked about... then the legends and myths of ancient Greece and India, which were quite massively published in the Soviet Union (I was very impressed by one moment from Indian myths: a beggar-ascetic could appear in the palace of the Maharaja, and the latter politely and humbly accepted it). Well, of course, I became interested in the question: where is the mythology of the Slavs? Since there were no books similar to the above-mentioned Indian and Greek ones, it was necessary to read scientific literature such as Geishtor's *Mythology of the Slavs*. Began to read everything related to mythology and ethnic history... shall we say, our origins. By my nature, of course, I am a humanitarian, not a technician, and I wanted to enter the historical one. But in the times of even the late Soviet Union, history was an elite faculty, where the children of party bonzes studied, and therefore the competition was fierce. There was no chance without bloats, besides, I looked at how many questions on the history of the Ukrainian Communist Party

of Ukraine were in the tickets, and I almost got sick... My brain could not withstand such violence against itself. Since chemistry was quite easy for me, the decision was made by itself. Engineering for daily bread, humanitarianism as a hobby.

This is on the one hand. On the other hand, I was interested in cultural anthropology, and in particular, those directions related to structuralism. If we take Dumesil's texts, there is a lot of «valence» and «functionality». Let's take at least this passage: «In general, it will not be surprising to state that the relevant texts - for this list of peoples or for others - are taken from hymns or fragments of hymns addressed to deities, which either on their own theological basis, or on the occasion that caused the poet to glorify and pray to them, are trivalent or omnivalent, and this omnivalence is often expressed—generalized in terms or without them—through the three functions mentioned above.

A type of deity that is fundamentally omnivalent and trivalent is represented by Agni. In any place, in any thing, Agni is at home, and a whole hymn (Rigveda 2.1) is devoted to his identification with most of the gods. But in a more specialized way it is trinitarian with respect to, for example, the three levels of the universe and with respect to the gods of these levels. And so in the corresponding hymns, although

theirs quite a few, the most precisely the formulas of the three functions» (*Supreme Gods of Indo-Europeans*). Agni here acts as an element that can have different valence! Personally, for me, the main development of Dumesil is an analogue of the general formulas of the three classes of substances, and what I outlined in my dissertation is a key concept, analogous to the chemical term «functional group», which I called a pan-Indo-European socio-functional religious-mythological archetype. Such «functional groups» are the structures that Dumézil depicted in his tables. So chemical structures and mythological structures are not so far away... after all, logic is at the core of the nature of anything. No wonder Hegel's categories of logic are ontological entities. A lot has been written about genetics and memetics, and genetics is molecular biology, which is the chemistry of biopolymers... After graduating from university, I worked for four years at a research institute in my specialty, and later a master's degree was opened at Lviv University, where you could get a second higher education in philosophy, which I took advantage of... after which I also managed to enter graduate school. Another important point that the polytechnic gave me is the possibility of direct «field» cultural and anthropological experience. It was the beginning of the fun 90s, and representatives of all possible rac-

es and peoples studied at the polytechnic. I had the opportunity to see even the rare Khoisan race, and I can judge the ethnopsychology of various ethnic groups not as a bookish nerd «who has lost his life», but as an anthropologist-practitioner based on phenomenological experience, so sociobiological beliefs are the result of not only book theory. The dormitory, where foreigners from all regions of the Third World lived, made it possible to form quite realistic ideas about «Harlems» and favelas...



— You can be called one of the few scientists who approaches the study of Ukrainian folklore and mythology with a really serious theoretical base. Why, in your opinion, is Indo-European studies as a separate science in Ukraine in such a neglected state?

I wouldn't say that our situation is, as they say in Galicia, «nandza and despair.» I would divide Indo-European studies into cultural and anthropological and linguistic studies. Yes, unfortunately, we do not have such famous Indo-Europeanists as Ivanov, Toporov or Gamkrelidze, but at the level of candidate and doctoral theses, linguistic Indo-European studies are developing in our country. It is enough to google to be convinced of this, in particular, work in this direction is carried out by Oleg Hutsuliak. I cannot competently judge the level of works, because I am not a philologist, but a representative of the cultural and anthropological direction. For my part, I can say that the works of Zaliznyak and his students on the reconstruction of archaic Indo-European elements of warrior culture, which have survived in our folklore and Cossack tradition, are very strong. Even the late academician Popovych, despite his anti-nationalist beliefs, had a love for our Indo-European archaism. His exploration of the parallels between our folklore motifs and the

pre-Socratic Greek doctrine of the elements (which had an IE mythological basis) is, in my opinion, quite interesting. We also have our own Ukrainian «Grimm brothers» - Kostyantyn and Mykhailo Rakhno.

I would especially single out the work of Konstantin, dedicated to the relics of metaphysical ideas about Farn in the *Word about Igor's regiment*, which, in my opinion, was written on levels of the best world samples Indo-European studies. There are interesting works by Yatsenko, Balushka, Kulbaki, Kovtun, Tikhovskaya. The only thing what is missing is popularization and translations. For example, I don't I see the prospect of surprising the world works of Ukrainian philosophers. Because for that you have to be a virtuoso of words, to master the languages of the dominant nations in the world. And Ukrainian cultural anthropology, which analyzes folklore containing archaic Indo-European structures, may be of interest to certain scientific circles in Europe, because this is also their *Urgrund*. And level her, in my opinion, is fully worthy. Therefore, the main problem is translators and talented popularizers. In this regard, I have high hopes for these initiatives like «Flame».



ПЛОМІНЬ

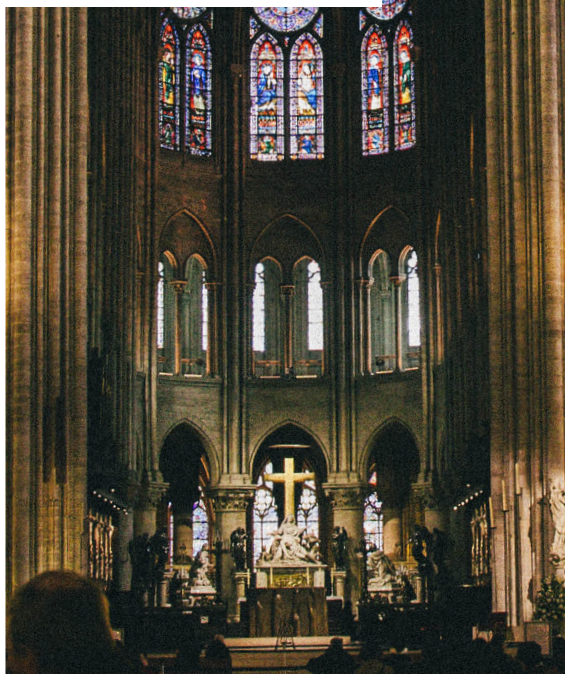
Why go far? It is recognized not marginal, but mainstream Professor Klochko studied the Mergelev Ridge and came to sensational, compelling conclusions to look at our Eneolithic in a new way. Now this ridge is completely separated none of this was blown up with bombs didn't notice, but everyone feels sorry for Notre Dame... Although he really feels sorry for him. Atlantis is under our feet, but unfortunately it has not yet been discovered talented people who could to «promote» it. «Personnel decides everything» is the same axiom as and «a rifle begets power.»



**«The will paves the way»...
Absent will is that
and the result is missing.**

In addition, I do not see a big problem in the fact that we do not have Indo-Europeanism institutionally decorated... It would be better to the state simply did not overburden teachers with meaningless paper work and we would no more time to do what we are interested in, joining informal groups clubs for scientific interests.

I would be glad if the state did not to help, but at least simply did not interfere with breathing with its senseless bureaucracy and marasmatic demands.



Adriano Romualdi is in the first cohort of prophets of that invisible Europe, which we prefer to raise on our banners: the closest and most talented student of the meter of traditionalism Julius Evola (according to Evola himself), an advanced political thinker of his generation and a son Pino Romualdi, the founder of the most massive post-

war right-wing party in Europe — the Italian Social Movement (MSI). A lover of fast cars and *right-wing culture*, Adriano Romualdi is primarily known as the first biographer of Evola and a researcher of the German conservative revolution. Died prematurely at the age of 33 in a car accident.

ADRIANO ROMUALDI: WHY THE «RIGHT» CULTURE DOESN'T EXIST?



One of the most recurring themes in our publications and in the conversations of people in our circle is the condemnation of the dominance of the left in Italian culture. This condemnation is expressed in a sad, surprised tone, as if there is something unnatural in the fact that modern culture is influenced by this direction, while on the right wing there is an almost total wasteland. Usually, this state of affairs is explained in a very primitive way, and such explanations fit only for the sake of self-satisfaction, preserving an extremely superficial view of things. They say, for example, that culture belongs to the left, because it is they who hold the most funds in their hands, have their own publishing houses, mass media. And they also claim that if the wind blew from the other side, most of the characters «compromised by leftism» would immediately change their place of work.

There is indeed some truth in all this. Culture, or rather the starting point for those who need culture, also serves as organization, money, and propaganda through mass media. From this, without a doubt, it follows that most publications of a Marxist orientation or communist cinema attract many people, including many people who would otherwise remain neutral.

Why is there no culture of the «right»?

However, one should not forget about the true reason for the ideological hegemony of the left. - And it consists in the fact that there, on the *left*, *there are conditions for culture, there is a single vision of life*: materialistic, democratic, humanistic, progressive. This vision of the world and life can acquire different shades, it can flow into radicalism and communism, neo-enlightenment or «scientism» of the psychoanalytic variety, militant Marxism or Christianity oriented to «social» issues. But each time we encounter a single view of the world, the purpose of history, and the nature of society.

From these single ideas, a huge number of essays, historical works and literary works appear, which may be poor and decadent, but equally have logic and internal coherence. This logic, this coherence attracts the majority of educated people. It is no secret that the majority of school and university teachers are Marxists, and the spread of Marxism among professional teachers is happening at an amazing speed. Among young people who have a habit of reading, the positions of the left are obviously

gaining recognition. On the other hand, no similar processes take place in the right-wing environment. Here, a heavy, stifling atmosphere reigns, full of conservatism, nostalgia for home, and bourgeois respectability. One reads articles demanding that culture necessarily take into account «patriotic values» or «morality», and all this is filled with a picturesque confusion of ideas and words.

The left knows perfectly well what they want. When talking about the nationalization of electricity and housing and communal services, about the history of Italy or psychoanalysis, they always work to achieve a certain goal, to spread a certain way of thinking, certain ideas about the world.

The right is groping in uncertainty and ideological fog.

Speaking about the “patriotic Risorgimento” does not take into account the dark, democratic and Masonic elements that coexisted in the Risorgimento with the idea of the nation national association. Or they bet on national mercantilism and national liberalism, which made a significant contribution

to the destruction of the European order. Do they even talk about a national labor state and forget that, unfortunately, we already have an Italian republic based on "labor" right here and now, and that to reduce our alternative to these terms is literally to lower ourselves to the level of fellow travelers of social democracy.

Perhaps there are no fewer educated people among the right than among the left. If we take into account the fact that the majority of the right-wing electorate consists of bourgeois strata, then it should be concluded that among them there are many people who have obtained a higher education and should, at least in theory, acquire the "habit of reading". However, as long as a leftist follows elements of leftist culture and reads Marx, Freud, and Salvemini, a rightist is unlikely to possess a cultural consciousness in the spirit of the right.

He has no idea of the importance of Nietzsche in the critique of civilization, has never read a single novel by Junger or Drieu la Rochelle, is unfamiliar with Spengler's *Twilight*, and has absolutely no doubt that the French Revolution was a glorious page in the history of human progress. In the field of culture, he is a nice liberal and only a little (and not necessarily) a nationalist and patriot.

And only when he starts talking about politics, you can understand that he is right in front of you: he considers Mussolini an honest man who did not want war, and Pasolini's films are "obscene". It is clear that right-wing culture does not exist precisely because there is no distilled right-wing ideology, aristocratic and anti-democratic outlook that values quality; a holistic worldview that would be superimposed on a mixture of someone's personal interests, nostalgia or patriotic oleography...



History has given Ukrainians a unique opportunity - *now*, without long journeys and *right here* and problems with globalist dictatorial laws, to put their hands to the most ancient human craft: hunting for their own kind, to put a hand to war . Moreover, war is the basis of social life in post-Maidan Ukraine. We are not the first to talk about it, and we are far from the last: the «veteran» theme has become so firmly entrenched in the patriotic consciousness that even liberalized pacifist elements are desperately trying to occupy this niche. However, to ignore such a beautiful thing that hardens and helps to cultivate heroic values (although not without prior spiritual training), even in the eighth year of the war, is clearly not worth it.

Even if it is a soft version of trench warfare in the style of Junger 's World War I. But... what is warrior spirit? What distinguishes a real soldier from a person who ended up not where he should be? Back in 1975, on the pages of the new right-wing program magazine *Éléments*, these questions were answered by a person whose name does not require elaborate presentations: Dominique Wenner.



DOMINIQUE VENNER:

**DEFENSE IS IMPOSSIBLE
WITHOUT MILITARY
SPIRIT**

Éléments n° 10, 1975



There are soldiers who are absolutely impossible to correct. To be honest, I would not like to try myself as their defender. The shortcomings of such soldiers are the main reason for the existence of anti-militarism. It is enough to dig into your own memories. During the thirty months I spent in military uniform during the Algerian war, I saw but a few persons of the highest order. Instead of soldiers, I met mostly timid low-ranking officials. This army is a great enthusiasm killing machine. If we talk about the leadership, then, apart from the brilliant exceptions (and I will return to them later), weak character, intellectual laziness and even physical lethargy were the stable rule. These abominations crawled, muttered something under their breath, like dirty and drunk cattle. The army was a beautiful embodiment of the nation. It hasn't gotten better since then.

But there were exceptions. The true heart of the Army beat in their chests. Paratroopers set the tone. Sometimes it happened that an officer or non-commissioned officer from the landing force was assigned to the most advanced and «toughest» regiment, company or even platoon. And they turned unfortunate newcomers into real men in a few weeks. Such is the miracle of the army. Everything becomes possible for the strong in spirit. Look at Colonel Bijar.



Official propaganda lacks imagination. In fact, for men just out of adolescence, the army offers no future, no job, only a huge vacation from responsibility.

No bosses, no accounts, no tax people. Only the satisfaction of youth, flexibility, dexterity and strength. Enjoy that freedom, gentlemen. A regiment is a gang, with its own rituals and laws. Develop physical fitness and train your voice.

Treat yourself to the luxury of waking up early to a fresh morning. Taste the aroma of explosives and the roar of weapons. Improve the choreography of formation. Find a balance between risk and freedom. It is also worth highlighting, without undue respect for bourgeois moralism, the beautiful girls and the comfort of the furniture in the brothels. Stand out. Wear military uniform. Earn the honors of the Order, whose Grand Master is a companion in the stadium and an example in the service. These are all the joys of power, which a healthy young man can not resist. Bourgeois and socialist industrial society hides boredom, the man of war is here in isolation, brazenly clinging to the opportunity to remain the only one who has the right to dream.

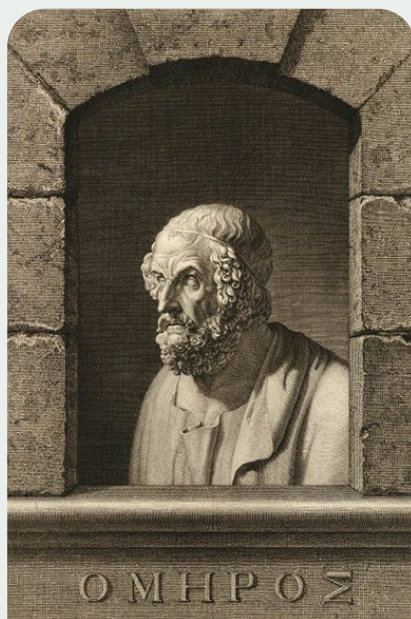
Provided he is faithful to himself, the professional soldier inspires admiration, from which even those who sincerely hate him and spread slander against him will not escape. But if he surrenders to self-flow, to the weaknesses of everyday life, if he abandons the prerogatives of his pride, then he turns into an ordinary gray official whom everyone despises.



The moral prerogatives of the army consist entirely in the acceptance, support, and cultivation of difference. Her philosophy does not change from the influence of fashion or the political views of the majority. It never changes. It is characteristic of its condition, its destination — war. Classic war or anti-guerrilla war, because the vocation of the latter is to watch over the city, even when it is abandoned by its inhabitants. The Siberian divisions that stopped the German offensive near Moscow in December 1941 owed nothing to Marx and much to Clausewitz. If the Vietminh troops conquered Saigon, it was not due to communist virtues, but due to military quality. On the other hand, I would not advise to follow the path of the Portuguese army (!), which chose the chaotic advice of university councils as a model of behavior.

The apostles of kindness are used to delivering not always innocent sermons in the name of progress and new morality — and for the army's renunciation of the military spirit. A good goal was chosen. Thus, they are going to kill Defense. I hold the opposite opinion. The more society changes, the more the army develops weapons, strategy or organization, the more the military spirit must be strengthened. It is the only answer man has ever devised in the face of war.

For the defenders of empires and nations, the divine Sparta, so dear to the heart of the elder Homer, remains a shining standard.



The text is dated May 5, 2020. Here is one of Curtis Yarwin's first publications after a four-year hiatus, signed with his own name, not the pseudonym that has managed to turn into a nightmare for thousands of progressives - *Mencius Moldbug*. In fact, it is from this essay that a new perspective begins on the best thing that has happened to the right in the intellectual sphere in the last thirty years — *neo -reaction*. Thus, Jarvin returns our gaze to the eternal questions - which came first, (like the chicken or the egg) politics or culture? And what is the basis of the future cultural revolution? (spoiler: *steepness*).

CURTIS YARWIN: THE DEEP STATE *VS* THE DEEP RIGHT

People invented art for one and only reason: to get fucked. The only reliable way to change the regime is to shock it enough that it voluntarily surrenders. Convincing is a beta-male job: only the insecure are convincing.

Confident acts.

New artefacts overthrow old impostures

Under any stable regime in any time or place, from 19th-century Petersburg to 21st-century D.C., it will be found that the general population has no effective procedure, legal or illegal, by which to either control or replace the central organs of the state.

This is normal and not weird. Autocracy is a human universal. Apparent exceptions to universals suggest sensor malfunction.

The 19th-century Russian intelligentsia could at least dream of hurling bombs at the Czar. The modern administrative state, no less autocratic, is quite czarless. It is an oligarchy, not a monarchy. It has no one who can be effectively bombed.

Final decision-making authority must exist somewhere within its Borgesian labyrinth of process. But for all practical revolutionary purposes, the “deep state” is as decentralized as Bitcoin, and as invulnerable — to ballots and bullets alike.

It does not always get its way immediately. Politics can still frustrate it. Violence can make it angry. No force that can objectively capture, damage, even sustainably resist it exists. Again: this is historically normal, not historically weird.

In a healthy regime, military resistance is insane and political resistance is useless. And anyone who thinks early 21st-century Washington is an unstable or dying regime should pray on their knees to never experience such a thing for real.

Yet there is a third dimension of revolution: art. Art is the domain of the *deep right*—or *art-right*. You may not have noticed this kraken. It has noticed you.

Alas, populists have been here before us, and soiled the place. “Politics is downstream from culture.” If culture involves wooing the *masses* with ham-handed propaganda — the ’30s “proletarian novel” of the Daily Worker, repeated as farce — we must quietly excuse ourselves.

Art, if it’s art at all, aims at supreme aesthetic *excellence*. It does not even deign to notice its audience. If the whole world is inferior to art, art doesn’t give a rat’s ass. Art is not competing with anything but itself, the past, and the future. If it is not *sub specie aeternitatis*, it is not art.

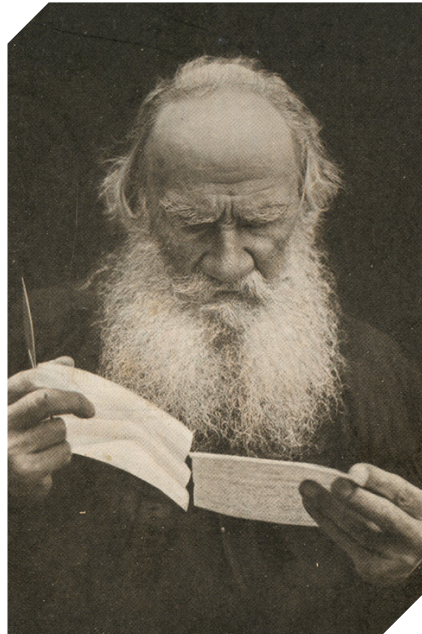


Art as Weapon

But how can art become a weapon? Oh, art is extremely dangerous. Anything dangerous is a weapon. Let's look at how, in the last century, one aesthetic killed hundreds of millions of people.

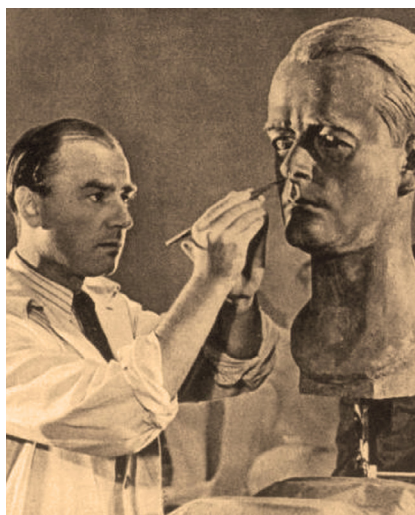
Czarist Russia, which the 19th-century intellectual world considered the epitome of cruel autocratic despotism, also produced some of that century's best novels. Its writers, a few nuts like Dostoyevsky excepted, were not supporters of the Czar. Ideologically, they tended to be fashion victims of London—a pretty normal thing in that century.

(Tolstoy is perhaps the great figure of this generation. Tolstoy himself, of course, would not hurt a fly.)





This disaffected intelligentsia eventually became so culturally dominant that they managed to buffalo the Czar into helping the British and French start their great war to make the world safe for democracy. This had great results for everyone—including, of course, the Czar. At least it wasn't boring.



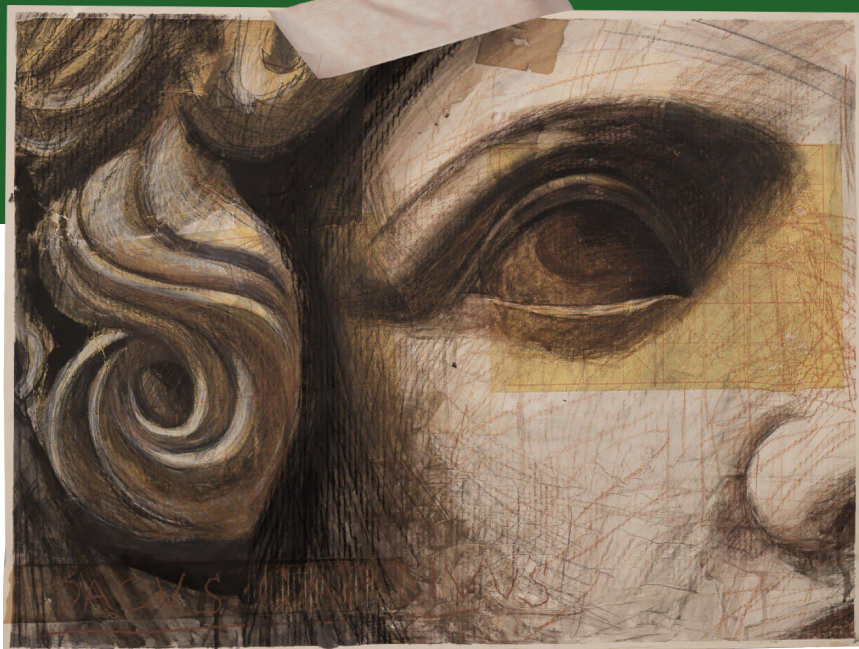
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The ultimate cause of the entire Russian Revolution—February and October—was Tolstoyan *anglophilia*, an *aesthetic* impulse. The prophet of October was of course Marx—a born-again London gentleman, whose ideas are drivel and whose writing is divine.

Bolshevism was an aesthetic experience. Nazism was also an aesthetic experience. And democracy remains one. To play in this league, to compete on this historical scale, requires aesthetic gestures of great power: strong gods.

From a more mundane perspective, Pareto defined a revolution as a “circulation of elites.” A new elite, with new personnel, new doctrines and new institutions, displaces the old. Art is the language of the elite: the language of talent. Elites have been defining themselves with art for three hundred centuries.

All revolutions begin as a fundamentally aesthetic break.



The first step in a cultural revolution is the birth of a new artistic school. Behind this aesthetic must come an artistic movement, then artistic institutions. These institutions, if they prosper, become the cultural core of the new regime. Art is the spring, lever and hinge of any real change in our time.

Artistic dominance is not a marketing metric. Power is not a function of book sales. Power is achieved when legacy elites *fear* the new revolutionary elites—are shamed and humbled by the sheer excellence of their work, and fear to even speak their names. Dominance always markets itself.

The easiest path to aesthetic dominance is mere truth. Above all, one feature makes any story ugly: lies. Most regimes are destroyed by their own accumulated mendacity, which renders them ugly, and undermines the aesthetic foundations of their support.

Once regimes begin to rely on force to reinforce their narrative, they are unlikely to ever be able to return to a freestanding story, which people just believe because it seems obviously true.

In the short run, lies can work wonders. In the long run they tend to show. Lies are also very hard to get rid of, even when no longer useful.

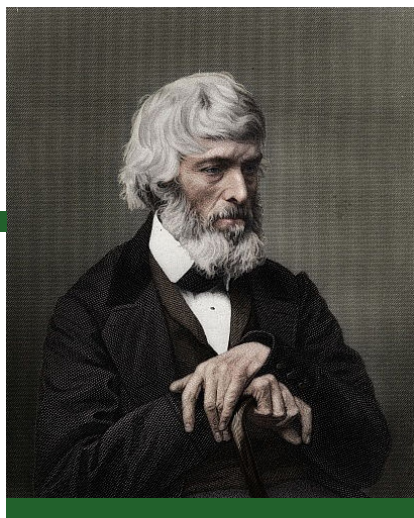
They are normally burned off *en masse*, by the next unconditional sovereign discontinuity (regime change).

**Every new regime sees its predecessor
as profoundly mendacious.
Few are wrong.**

As Carlyle said of the Revolutions of 1848:

“It is probably the hugest disclosure of *falsity* in human things that was ever at one time made. These reverend Dignitaries that sat amid their far-shining symbols and long-sounding long-admitted professions, were mere Impostors, then? Not a true thing they were doing, but a false thing. The story they told men was a cunningly-devised fable; the gospels they preached to them were *not* an account of man’s real position in this world, but an incoherent fabrication, of dead ghosts and unborn shadows, of traditions, cants, indolences, cowardices,—a falsity of falsities, which at last ceases to stick together. Wilfully and against their will, these high units of mankind were cheats, then; and the low millions who believed in them were dupes,—a kind of *inverse* cheats, too, or they would not have believed in them so long. A universal *Bankruptcy of Imposture*; that may be the brief definition of it.”

All institutions become infected with the same impostures. Thus all institutions become ugly. Where those institutions produce art, that art must contain and reinforce all these mendacities. The art itself becomes literally ugly—we have all seen it. We are trained to look past these ugly lies. They are blemishes, we think, on a better world. Art and art alone—not rational argument—can hold our hands as we step outside them. What is art? Are “memes”—all the rage with my fellow kids!—art?



Certainly any age has its idols. Once enough clay feet are spotted among the idols, all the idols will fall into contempt; and all will be mocked, among my fellow kids, with no regard at all for truth or falsity. Clearly this is where we are now.

The *Washington Post* just ran a great op-ed by a woman who caught her tween kid laughing at a Hitler meme. Hitler is looking behind him, bored, at some Party rally. A MAGA-hat bro leans forward in a quote bubble, and—tips him off about Normandy.

Somehow this child convinced his mom that he'd misinterpreted the meme and laughed because it was actually *making fun* of Hitler. More diversity training was still indicated—and, we are told, effective. God bless the young.

But as the Bible says: when I became a man, I put aside childish things. These memes, these little japes, toys for a tween to mock his middle-aged mom, are not the planes, tanks and battleships of the artistic struggle for the world. When the lion hunts his cubs must retreat.

New Aesthetics, New World

Here is needed not some ghost of the old century, but the absence of that century; not the absence of the old, but a vision of the new; not a new vision, but a new institution; not an institution, but a new academy; not an academy, but a new regime; not a regime, but a whole world renewed.

Friends, I say to you: we are not even at the beginning of the beginning. Our first step, now and for quite some time, is one thing and one thing only: creating the finest possible *art*.

The first step in getting to the 21st century is inventing it. The first step in inventing the 21st century is an aesthetic *vision* so strong, true and clear that it dominates and intimidates the stale old aesthetics of the 20th century.

Man invented art for one reason: to *mog*. The only reliable way to change a regime is to *impress* it into surrendering of its own free will. Persuasion is beta; only the uncertain persuade. The strong *perform*.

Art, in the broadest possible sense—some might say *content*—is the bloodless weapon that can replace the world. The world cannot be won by force. She must be seduced by greatness. And while the great will never lack followers, counting followers never brought greatness to anyone.





Apart perhaps from Houellebecq, Bronze Age Pervert is the first major writer in our time to understand and inhabit this reality. Of course, that doesn't mean we need his foam in our cappuccino. Indeed, when the future looks back, *Bronze Age Mindset* will be seen as an early, badly edited and produced, slightly embarrassing effort—notable for *when*, not *what*. Yet the Pervert himself may be best positioned to surpass his early work.

(In fact such a book, a book of true power, should not be a crappy POD

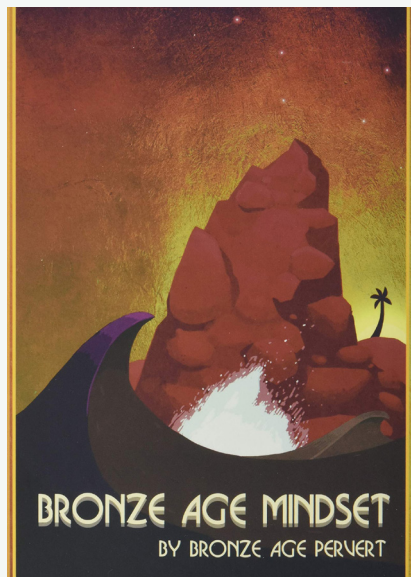
edition, available to any digital idiot, but a limited calfskin printing, sold by invitation only. Everything about both experience and object must be unique, amazing, and intimidating: a book, like its author, must *thrive*.)

Yet the mission of the work is simple. Many misunderstand the message: they see BAP make a positive case for this thing, that thing, some crazy thing; Hollow Earth, Fomenko chronology, genetic inferiority of Udmurt and other Finnic peoples... wake up! BAP has no “message” in this stupid sense.

Like his ancestor Nietzsche, BAP is not “for” this, that, the other thing. His book is not a lecture but a fire. It does not teach, it burns; it is not words, but an act.

And it has no message. But it does have a theme. The theme of *Bronze Age Mindset* is the *smallness* of the modern world—in mind, in space, in time.

To others, righteous among the normies, it is given to push back on the shrinking walls of the Overton bubble. Nothing wrong with that; but the real mission is to *escape* the bubble.



The ocean is much *larger* than its surface. Most of it is an empty desert. As a mass of meat, a mere human army, the deep right is tiny.

Yet as a space—artistic, philosophical, literary, historical, even sometimes scientific—all fields that are ultimately arts—the deep right is much larger than the mainstream.

If we compare just the books published in 1919, to those published in 2019, we see a far wider range of perspectives. Almost all present ideas are also found in the past; but almost all ideas found in the past have vanished. Like languages, human traditions are disappearing—and a tradition is much easier to extinguish than a language.

The mainstream mind looks at its own bubble through a fisheye lens. The bubble is almost everything. All of outer space, all of history, is a tiny black fringe around it. This fringe is, of course, completely uninhabitable.

Yet in an even lens, the past is much bigger than the present. The deep right operates in deep history; it accepts no temporal or geographic boundaries. It thinks, with Ranke: all eras stand equal before God.

And if all eras are equal, so then are their ideas. Until we accept the pre-revolutionary world, the old regime before this old regime, as valid and legitimate, we are not yet in contact with the true vastness of free intellectual space.



The theme of *Bronze Age Mindset* is that if you think your mind is broad and open, you are wrong. It is a tiny, hard lump, like a baby oyster—closed hard as cement by nothing but fear. “And the day came when the risk to remain tight in a bud was more painful than the risk it took to blossom.”

This message cannot be said. It must be shown—*performed*. And the only way to show it is for one author, a character yet more than a character, to display *mastery* of that space—the whole immense space of mind and time and space outside our increasingly absurd little “mainstream” bubble.

In time this will no longer be enough. In time, every no will have been said. A yes will be required. To escape is not just to escape, but, in the end, to build.

But every beginning belongs to itself. Now anyone can look out, outside the bubble, to see a fire burning in *deep space*, where nothing can live and no fire should be. And that, for today, is more than enough.

AVANTGARDE

Blindingly dark dawn
Beyond the directives and maps
Angry at cannibals and committees
We will grow up Avantgarde.

Clear time to wait
Windless sleepy rhythm
We gather under our banner
Faces betrayed by the world.

Werewolves, robbers, heretics —
We stray into packs, we cursed the peace!
We sing our songs despite the plague,
Our deaths they will not be in vain.

In our towers, shards of stars shine,
In our souls - shards of ferocious ice,
And our answer is unprecedentedly simple -
World will burn in our war.

